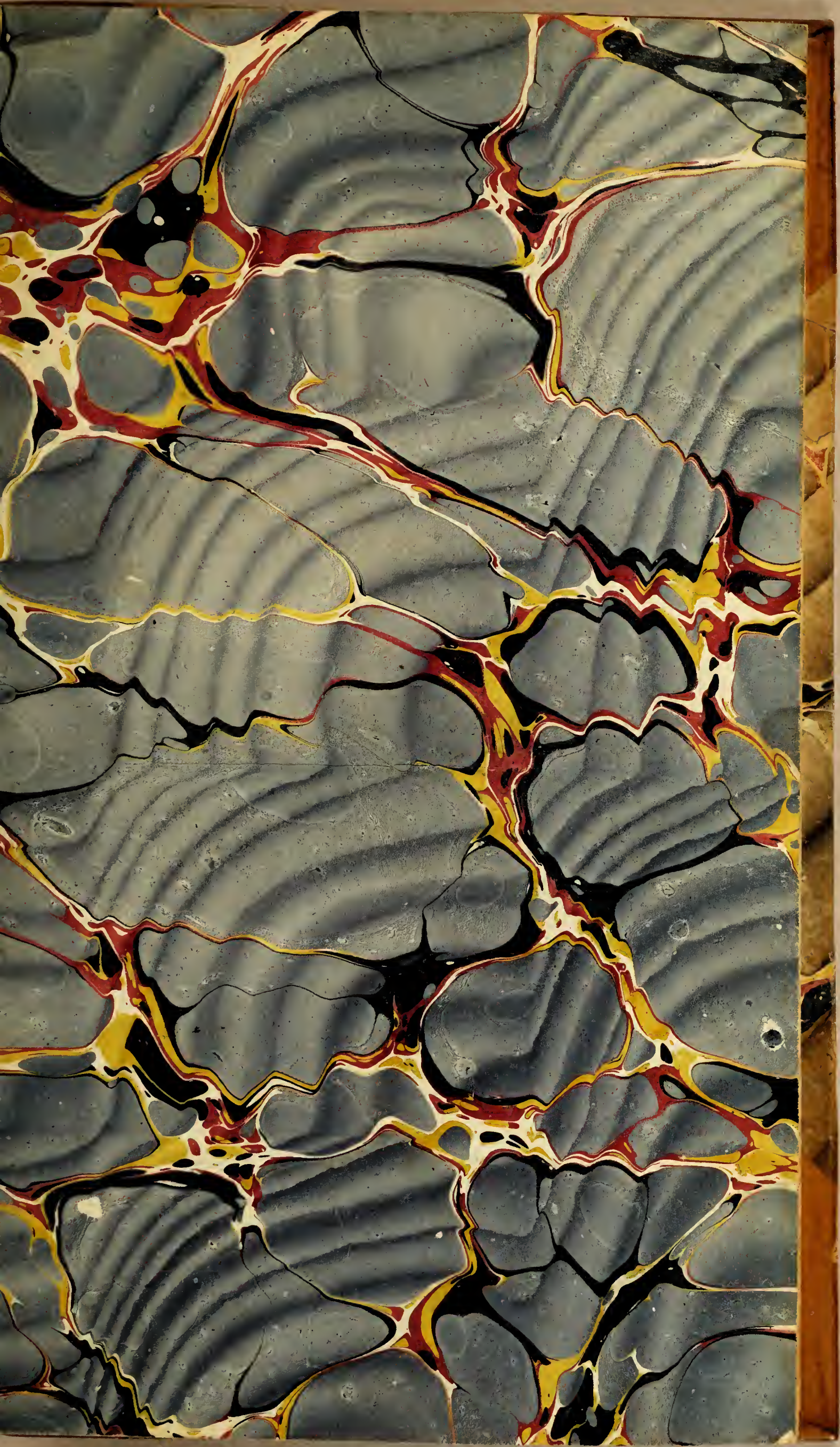




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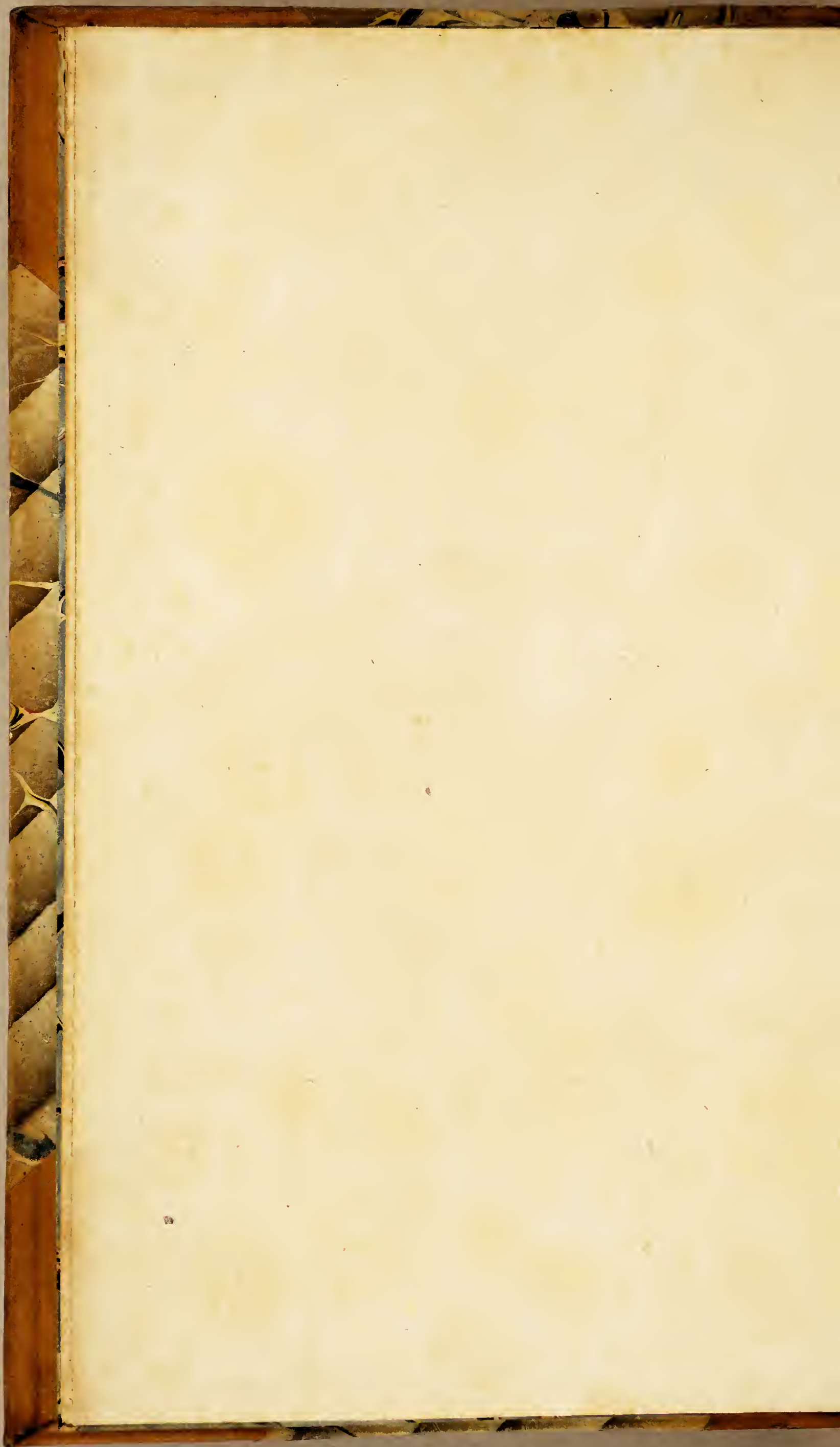


John Carter Brown.



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G. Furman
Brooklyn
L.S.



Trans 11598

Dr. *Chauncy's*

R E P L Y

T O

Dr. *Chandler's*

‘ APPEAL DEFENDED.’

Not on Recd

JOHN CARTER BROWN.

A
R E P L Y
T O

Dr. CHANDLER'S
APPEAL DEFENDED

WHEREIN

His Mistakes are rectified, his false Arguing
refuted, and the OBJECTIONS against
the PLANNED AMERICAN EPISCOPATE
shewn to remain in full Force, notwith-
standing all he has offered to render
them invalid.

B Y
CHARLES CHAUNCY, D. D.

Pastor of the First Church in BOSTON.

*'When such as our Diocesans sprang up, the Church
was presently broke into Pieces. and by odious Contenti-
ons and Divisions became a Scandal and Scorn to Unbe-
lievers. To read but the Acts of Councils, and the History
of the Church, and there find the horrid Contentions of
Prelates against each other; the Parties which they made,
their running up and down the World to Princes, and
Rulers, and Synods, to bear down one another; it will
do as much to grieve and amaze the Soul of a sober Chris-
tian, as almost any History in the World he can per-
use.'* Baxter's Treatise of Episcopacy, P. 165.

B O S T O N :

Printed by DANIEL KNEELAND, opposite the Pro-
bate-Office, in Queen-Street, for THOMAS
LEVERETT, in Corn-Hill.

MD,CC,LXX.

CPICB

INTRODUCTION.

DR. Chandler proposes, at the close of his defence, (p. 266) 'that the debate be reduced within a narrower compass, and that nothing that does not immediately relate to the merits of the cause be offered on either side.' Had he made this proposal, when he undertook to open the plan for an American episcopate, saying nothing but what directly tended to give it admission into the mind as reasonable, he would at once have lessened my labour, and prevented the trespass that has been committed upon the patience of those who have been our readers. If, in his 'appeal,' in my 'answer' to it, and in his 'defence' of it, many pages are filled with ~~have~~ no more relation to an 'American Episcopate,' than the dispute 'whether Aaron's linnen Ephod was of blue, or a sea-water-green,' the Doctor very well knows where the blame ought to be laid. No one would have thought it an aspersion, if he had taken it wholly to himself. The limitation he proposes though proper at first, does not *now* wear so equitable an aspect, at least, as coming from him. He has taken the fullest liberty, not only

what he

only in his 'appeal,' but in his 'vindication' of it ; and now he would restrain others, keeping them within those bounds he has leaped over, and putting it out of their power to remark upon the greatest part of what he has been pleased to offer. This does not look fair. However, from a just sense of that respect which is due to the Publick, I shall endeavour to make the tryal of their patience as light as may be ; still depending so far upon their candor, as to say what may be necessary in justice to myself, though it should not always immediately relate to the grand point in dispute.

THE Doctor further proposes, " that no invective or abuse, nothing that favors of bigotry or barbarity, be suffered to mingle in the debate ; but that ingenuous, sober reasoning should decide it." He would have made this proposal with a better grace, if he had more fully exemplified, in his own conduct, what he has here recommended. It is true, his air in writing sometimes carries the appearance of candor and mildness ; nor is it generally misbecoming the gentleman, or the christian. But will any pretend, that his manner is not too often very like theirs who are actuated by a spirit of 'bigotry ?' Has he no where treated his opponents with 'invective and abuse ?' Are there no instances, in which he has had recourse to evasive art, rather than solid argument ? Has he never substituted popular exclamation in the room of good reasoning ?

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Do we never find him 'disingenuously' endeavouring to make others think he has answered powerfully, when he himself knew he had said nothing to the purpose? Nay, has he never so dishonoured his own character as only to laugh loud, when so pressed as to be unable to make a just or sober reply? The intelligent reader, I doubt not, has observed instances in all these kinds; and we shall have occasion, in proper time and place, to hold them up to publick view. After all, the proposal here made is not objected to, so far as I am concerned in it. I esteem it a christian as well as reasonable rule of conduct, and shall accordingly endeavour to govern myself by it in what may follow. Should the Doctor think fit to write again, it will be eminently proper in him not to forget to do himself, as he proposes that others should do in this debate. I would advise him to bear it habitually on his mind, that Episcopalians as truly as other denominations of christians, may be so strongly biaised in favor of their own side, as to be equally incapable of perceiving the force of the most powerful argument; and that it may, with as much truth, be said of them, that 'in seeing they will not see,' and 'in hearing they will not understand.'

I SHALL not think it impertinent to subjoin here, that it ought not to be looked upon as any fault of mine, if the reader should be detained from the GRAND POINT in dispute, longer than he might reasonably

reasonably expect. I chuse particularly to mention this, that the Doctor may be upon his guard for time to come, and not act so unfair a part as to endeavour to fasten that blame, in this respect, upon others, which he only, in justice, is accountable for ; as he has put them upon taking notice of what he has said that is foreign to the MAIN SUBJECT, or to pass it over as impertinent.

I now go on to offer what I have to say in reply to the Doctor's ' defence ;' and in the doing of it, I shall follow the order in which he has given us his thoughts.

Reply to Dr. CHANDLER'S Introductory Observations.

HE complains bitterly, in this part of his defence, especially of the MANNER, in which he has been opposed. As I am not the named person against whom these complaints are made, and feel within my self a consciousness of not having given any just occasion for them, it would be impertinent in me to remark upon them. The *Whig* and *Centinel*, who are particularly pointed out, have evidenced to the world their ability to vindicate themselves; and, it is probable, the Doctor will hear from them, if they should think it worth while to take notice of the charges he has exhibited against them. I would not be taxed with officiously going out of my own line to do that which is the proper business of others, and for the doing of which they are much better qualified than I can pretend to be.

NONE of the Doctor's observations have any special reference to me, until we come to the last, which he calls "a most material one," and to which he "requests the attention of every reader." I also, in my turn, could make a request. It is only this reasonable one, that the reader, while he attends to the Doctor's "most material observation," would impartially consider what may be offered, wherein it relates to me, in answer to it.

AFTER a 'dead silence,' for a while, as

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to any 'dissatisfaction' relative to the plan that had been proposed, 'it was at length discovered (says the Doctor) that a number of persons had entered into a combination to run down the appeal, and vigorously to oppose, at any rate, the residence of Bishops in America.' The combination he here speaks of, with as positive assurance as though he himself had been an associate, has not, taking me into it, the least foundation in truth; but is wholly a phantom of his own imagination. I never heard of a 'settled plan of operation,' in which I was to bear a part, and make what, the Doctor says, 'may, in some sense, be called a regular attack upon the appeal,' till I had this information of it from him. The honest truth is, I undertook to answer the appeal, because I could hear of no one at New-York, Philadelphia, or in any part of New-England, who appeared disposed to engage in this work. Had I then known what the Doctor says was 'at length discovered,' I should certainly have stood by a spectator only. As it had been published, 'that if no objections were offered against the proposed american Episcopate, it would be taken for granted all parties were satisfied,' I was unwilling *total silence* should be construed an argument of *general satisfaction*, when I knew nothing was more contrary to the truth; and it was for this special reason that I entred upon an affair, which I said, in the advertisement to my answer, 'would expose me to much ill will.' This has been shamefully verified since by the scurrilous treatment I have met with in some of the New-York periodical papers, occasioned by my attempting to comply with an episcopal desire publickly made known; although the

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the manner in which it was done has been complained of by some as over-mild and candid.

In consequence of the Doctor's imaginary plan of operation, a furious onset has been made on the harmless well-meant appeal, begun by Dr. Chauncy in 'regular form,' and supported by the *Whig* and *Centinel* in 'weekly skirmishes,' in which they were assisted by 'occasional sallies of a number of volunteers,' and the whole performed with 'as much spirit and warmth as the friends of these adventurers could wish.' And what was the success? Shockingly bad on the side of its opponents! For, says the Doctor, 'notwithstanding all their resolution, alertness, and caution, they have been obliged to give up the grand object of the contest as above explained.' And here he particularly brings me in as giving up this grand point in dispute. Says he, 'Dr. Chauncy declares for himself and his brethren (p. 180) in the following words; *We desire no other liberty, than to be left unrestrained in the exercise of our religious principles, in so far as we are good members of society. And we are perfectly willing Episcopalians should enjoy this liberty to the full. If they think Bishops, in their appropriated sense, were constituted by CHRIST, or his apostles, we object not a word against their having as many of them as they please, if they will be content to have them with AUTHORITY ALTOGETHER DERIVED FROM CHRIST.*' So again, in p. 189, '*It is not SIMPLY the exercise of any of their religious principles that would give the least uneasiness, nor yet the exercise of them under as many PURELY SPIRITUAL Bishops as they would wish to have;*

but their having Bishops under a STATE ESTABLISHMENT. These, it is acknowledged, are my words ; but with what truth, or justice, the Doctor could say, they contain that in them which looks like my 'giving up the main point' in debate, is best known to himself. He must have been strangely inattentive, if he did not perceive, that the Bishops in his plan, and those I spake of, were ESSENTIALLY different, and consequently that I might oppose the former, while I had no objection against the latter. What he has here introduced with no small parade, and peremptorily affirmed for truth, amounts to no more than a declaration of the sense he is pleased to put upon my words ; which sense it may be worthy of notice, I had purposely taken care to guard against, in as explicit a manner as I well could. The Bishops I had 'not a word to object to,' the Bishops that 'would give no uneasiness,' were particularly described as having 'AUTHORITY ALTOGETHER FROM CHRIST,' and as being 'PURELY SPIRITUAL' Bishops. These, the Doctor could not but know, were, in my apprehension, quite different from the Bishops proposed in his plan, and that I had largely endeavoured to show wherein they were so. And yet, at the very entrance upon his defence, and before he had so much as attempted to offer a word in proof that his Bishops, and those I expressed my approbation of, were the SAME, he would prepossess his readers with the thought, that this was the real truth ; and consequently that I had wrote many scores of pages in opposition to that, against which 'I had not a word to object.' Is this 'ingenious ?' Would not
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the Doctor have done himself more honour, and his cause more service, if, in a way of ‘sober reasoning,’ he had endeavoured to make it evident, that I had acted a weak, ridiculous, and inconsistent part, before he virtually told the world that I had so done. Notwithstanding this boasted assurance, enough was said in the answer to the appeal to satisfy any reasonable man, that the Bishops proposed by Dr. Chandler, and those ‘not objected to’ by Dr. Chauncy, were as widely different, as this world is from another; and it may hereafter appear, that the assigned reasons for this difference have not been in the least invalidated by anything the Doctor has offered in his long laboured defence. He has indeed very slightly passed over this MOST ESSENTIAL part of the dispute; though more than once called upon to make out the right of Episcopalians to such Bishops as are specified in his published plan. If he would do justice to his own character, and promote the cause he is engaged in, he must not substitute arbitrary misconstruction in the room of solid reasoning, and upon this footing triumphantly assure his readers, ‘the matter being brought to this issue, he might give up all further controversy.’

THE Doctor, having said (p. 11) that ‘his chief business was with me,’ goes on to ‘contrast his own diffidence with my gigantic confidence.’ What gave the occasion for this? The reader may wonder when I tell him its rise. The Doctor introduced his appeal by informing the Publick, ‘that he was appointed to this service by the convention of the clergy of New-York, and the Jerseys, with some of their brethren from the neighbouring provinces:’

vinces :’ Whereas, I introduced my answer to the appeal by saying, ‘ that I could not pretend to such distinguishing honour, but was prevailed upon to engage in the cause by the desire of private friends only.’ The Doctor shrewdly infers herefrom, that he is a man of ‘ diffidence,’ but that I am a ‘ giant for confidence ;’ for no reason but because I presumed to enter the list with one so eminently important, as to be selected by a venerable body of the Clergy to write an ‘ appeal to the Publick.’ Some of his readers may possibly esteem this incense offered to himself an illustration of his singularly modest ‘ diffidence ;’ but, I am sure, none of them can account his treatment of me a just specimen of that ‘ ingenious reasoning’ stripped of all ‘ abuse,’ which he recommends to others in the management of the present dispute. It would be easy, because it would be natural, by comparing the manner of the Doctor’s ‘ coming forward’ with mine, to make reprisals, by inverting the order of the contrast he has brought to view ; but the occasion is too trifling, and I an’t disposed to deal in that which may look like returning ‘ railing for railing.’

I HAD complained, ‘ that the arguments in support of the PETITIONS for an American Episcopate had been kept secret,’ and that ‘ an authentick knowledge of them, though applied for, was rejected.’ To this the Doctor replies (p. 12) ‘ I know nothing of such application, or rejection.’ I am disposed to think, he here wrote as he thought. But, if he had taken time for recollection, it is probable he would have called to mind what he might not then have had in actual remembrance. Did he never hear of a formal application made
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by Dr. Stiles in a letter to the Clerk of the New-York convention, desiring a copy of their petitions, especially their petition to the King, and of the formal negative put upon this reasonable request? Did he never hear of any controversy between the American Whig, and this Clerk of the convention, relative to the petition to the King, wherein he was called upon to put an end to the dispute by producing the words of the petition, which he refused to do? The Doctor must be a much greater ‘stranger in Israel’ than I took him to be, if he never heard of these things. Besides, I could, were it proper, name one member at least of this convention who was applied to for a copy of the petition to the King, but in vain. Should the Doctor be ignorant of these truths, surely his ignorance is no proof that they are not such. There might have been the ‘applications’ and ‘rejections’ complained of, though he knew nothing of them. But, says he, ‘the complaint is altogether groundless; for the plan upon which it was proposed that Bishops should be sent to America, and the *arguments afterwards made use of in support of our petitions*, actually were published a considerable time before the petitions were sent.—And afterwards it was voted by our convention, that more particular information should be published, and the whole matter explained, for the satisfaction of all parties; in consequence of which the appeal was drawn up, and published.’ What is all this to the purpose? It is true, such arguments, in support of the plan for American Bishops, as were thought fit to be publickly used, we have been made acquainted with. But the ques-

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tion is, are these the ONLY ones that enforced the petitions that were sent Home? Will the Doctor venture to say, NO OTHERS were used? If this is the truth, how comes it to pass, that these petitions are secreted to this day? If ALL that they contain has been already published, what possible harm can there be in giving copies of them? It ought not to be taken amiss, if, in this view of the case, it is generally supposed, that some things are said, in support of these petitions, which the Clergy who sent them, are not willing should be publickly known. It cannot otherwise be accounted for, that they should thus steadily refuse a copy of them. If any credit is due to the word of a Gentleman of well established reputation, who was favoured with a sight, though not with a copy, of one of these petitions, it contained that in it which has never been made publick, by any who have wrote in support of the plan for an Episcopate in the Colonies. I am fully satisfied, in common with many others, that the true cause, at bottom, why we can have no 'authentic knowledge' of the contents of these petitions is, their having that inserted in them, which the Episcopal Clergy, for reasons best known to themselves, do not chuse the publick should be let into. The Doctor would have acted a more fair and honourable part, if he had plainly said so, and not endeavoured to turn his readers off with disguised amusement.

He now proceeds to the 'defence' of his 'appeal;' which leads me, in pursuit of his own method to make some sutable reply to what he has seen fit to offer.

Reply to Dr. CHANDLER'S First Section.

THIS section he designed as a defence, in part at least, of the 'sketch of arguments' he had brought to view, in his 'appeal,' in favour of Episcopacy in general. It is a pity he put himself to the trouble of giving us this sketch. I remonstrated against it, in my answer, p. 14, and for these reasons. The plea, in what he had undertaken, would, by his own confession, 'be equally valid, whether these principles were founded rightly, or wrongly;' and no valuable end could be answered by this trouble, unless to increase the number of his pages, which would DETAIN his readers from attending to the MAIN POINT he proposed for debate; and needlessly too, as he gave us only a repetition of arguments that had been before repeated over and over again so as to be even nauseous. He has seen fit frankly to acknowledge, *defen.* p. 77, 'that he was convinced what was said upon the general subject, however just in itself, or proper in theory, had been better omitted.' And yet, he has wrote no less than ninety-eight pages (more a great deal than one third part of the whole of what he has offered) in support of that, concerning which he was 'convinced' it had been better if he had said nothing. And what is astonishing

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nishing, not being satisfied with barely insinuating, he has peremptorily declared, p. 77, that his 'adversaries have eagerly laid hold of a subject which has been already debated for almost 200 years, and will probably be debated for 200 years to come; by this means keeping the PRINCIPAL OBJECT of this controversy, which is an AMERICAN EPISCOPATE, at a distance, and as much as possible out of sight.' Who could have imagined, that one who professes a regard to his own honour and character, could be capable of reflecting blame upon others, not only in an instance wherein he himself has been grossly faulty, but wherein the faultiness of others, if indeed they are at all faulty, is wholly owing to him as its real and only occasional cause? Was not the Doctor the very person, who, by his needless 'sketch of arguments' to support Episcopacy in general, 'kept out of sight the grand object in pursuit?' And did he not hereby render it necessary for those who answered him to do the like, at least for a while, and until they might, with allowance from him, bring this object into view? He is still inexcusably inattentive upon this head; for, says he, p. 77, 'the Doctor seems to have acted upon this plan, exerting himself upon the subject of Episcopacy as if it was his chief business in answering the appeal; whereas the curiosity of the Public called him to pursue another object.'—I had employed but about 50 pages in 200 upon the general subject of Episcopacy; and this, after having remonstrated against the Doctor's obliging me to take this needless trouble, and excusing myself, on this account, to the Public, for postponing, for a while, the consideration of the grand point in view: And yet, he unaccountably

bly brings me in making that my CHIEF BUSINESS, which was only a small part of it, and would not indeed have been any part, if he had not unseasonably and needlessly called me to it. The ‘other object’, which, says the Doctor, in the next words, ‘the curiosity of the Publick called him to pursue, is an object from which I propose to be no longer diverted by an endless dispute concerning Episcopacy.’ And yet, if the reader can give credit to it, he has still gone on, in contradiction to his own purpose, for more than 20 pages; though he had before wrote upon the same subject more than 70. Perhaps, when he calmly reflects upon his injudicious unfairness, not to say inconsistency with himself, as above opened to him, he may be put to the blush. It is impossible he should think, he has shewn himself to ‘ingenuous’ as might reasonably have been expected: Nor will it, after this, appear any thing strange, if we should meet with still more gross misrepresentations.

THE Doctor introduced the first section in his ‘appeal’ with observing, ‘that the church of England is episcopal, and consequently holds the necessity of Bishops to govern the church, and to confer ecclesiastical orders.’ It was said in answer, ‘that the church of England neither holds, nor is obliged to hold, the DIVINE RIGHT of Bishops in the appropriated sense, to govern the church, or confer holy orders; and that none of her public offices, or any part of the system of her conduct, are founded on this principle.’ The Doctor replies, def. p. 16, ‘If it be by virtue only of the *jus humanum* of Episcopacy that Bishops are necessary, still the ends for which they are necessary cannot be obtained without them

them so long as we are subject to the authority that requires them.' It is at once easy and sufficient to say here, as the authority requiring is by supposition *meerly human*, no complaints can reasonably be made by those who could have none to make, if they acknowledged and honoured no one but JESUS CHRIST as SUPREME HEAD of the christian church.

BUT the JUS DIVINUM of Episcopacy is what the Doctor has all along pleaded for, and it is THIS RIGHT only I ever pretended was not the doctrine of the church of England. And, upon further examination, in consequence of what the Doctor has offered, I am abundantly confirmed in the persuasion, that this doctrine was never intended to be delivered as her faith, in any of her public offices; no, not in her 'preface to the book of ordination,' which has the strongest aspect this way. The Doctor thinks the DIVINE RIGHT of Episcopacy is clearly and fully asserted in this preface. Having cited those words of it he supposes make for his purpose, which I shall throw into the margin, * he observes upon them
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* 'It is evident to all men diligently reading holy scripture, and ancient authors, that, from the apostles time, there have been these orders of ministers in CHRIST's church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the church of England, no man shall be accounted or taken to be

as follows, ‘If the reader will now carefully consider this passage, let him say, Whether it is easy to conceive a more direct, positive, and compleat testimony in favour of Episcopacy, than is here given by the compilers of the *ordinal*. The distinction of the three orders of Bishops, Priests, and Deacons, is in this preface fully asserted;—the antiquity of this distinction is deduced ‘from the Apostles time;’—the evidence in favour of it is said to be contained ‘in holy scripture, and ancient authors;’—and the clearness of this evidence is such that it must appear ‘to all men diligently reading the holy scripture.’ In consequence of this doctrine, ‘no man is to be accounted a lawful * Bishop, Priest, or Deacon in the church

be a lawful Bishop, Priest, or Deacon, in the church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration, or ordination.’

* I would give notice here, that, after long seeking, I was at length helped to a sight of the OLD ordinal, from the library of the long deceased venerable Dr. *Increase Mather*. Whether it was one of the first printed copies, or a reprint from one of these, I cannot say; because the year in which it was printed is not mentioned. But, by its being printed in the Old English letter, it must be of ancient date. At the bottom of the title page are these words ‘LONDON, printed by *Robert Barker* and *John Bill*, Printers to the King’s most excellent Majesty. Upon comparing THIS with the PRESENT ordinal I find, that in conformity to the commission granted by King *Charles* the 2d to several Bishops and other Divines, to review the book of common prayer, and the book of the form and manner of making and consecrating of Bishops, Priests, and Deacons, and

church of England.'—If I should, in my own words, point out the inconclusiveness of the Doctors reasoning here, he and his friends might be

and to prepare such alterations and additions as they thought fit to offer, that they did accordingly make and prepare a number of alterations and additions, and some very momentous ones; which were approved by his Majesty, and established by act of Parliament in the 14th year of his reign. This is the ordinal that has been in use ever since. I shall have occasion to point out most of these alterations, in marginal notes, upon what may follow. One very material alteration I shall take notice of here. In the OLD ordinal the words, in the preface, are, 'which offices were evermore had in such reverent estimation, that no man *by his own private authority* might presume to execute any of them [the before-mentioned offices] except he were first called—and also by public prayer and imposition of hands, approved and admitted thereunto. And therefore, to the intent that these orders should be continued, and reverently used and esteemed in this church of England, it is requisite that no man (not being at this present, Bishop, Priest, nor Deacon) shall execute any of them except he be called, tried, examined, and admitted, according to the form hereafter following.' In the NEW, they are thus altered, 'which offices were evermore had in such reverend estimation, that *no man might presume to execute any of them, except he were first called—and also by public prayer and imposition of hands were approved and admitted thereunto by lawful authority.* And therefore, to the intent—*no man shall be accounted, or taken to be, a lawful Bishop, Priest, or Deacon, in the church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had formerly episcopal consecration or ordination.*' It is obvious, at first sight, according to the PRESENT ordinal, that no man may be looked upon

be disposed to cry out prejudice ! obstinacy ! perverse blindness ! I shall therefore give the proper reply, at least in part, in the language of two famous episcopal writers. Bishop *Hoadly*, who has defended Episcopacy in a more masterly way than any one I have ever yet met with, in answer to Dr. *Calamy*, thus expresses himself upon this very passage in the preface to the book of ordination. † ‘ You wholly alter the form of that sentence in the preface to the ordination-office, on which you ground this objection ; and seem to me to misrepresent the plain design and intent of it. For there is some difference, I think, between these two sentences, ‘ Bishops, Priests, and Deacons, are three distinct orders in the church, by DIVINE APPOINTMENT ;’ and ‘ from the Apostles times, there have been these orders in CHRIST’s church, Bishops, Priests, and Deacons.’ The former of these is your’s ; and leads people to think, that the principal intent of this sentence you scruple, was to lay it down for an undoubted truth, that Bishops, Priests, and Deacons, are three distinct orders,

as a LAWFUL minister of the church of England, who has not had episcopal ordination ; but it it does not appear, that this was the case while the OLD ordinal was in use. Certain it is, that the commissioned reviewers, King and Parliament, did not think this an indisputable point : otherwise they would not have made an alteration, the principal design of which was to put this matter beyond all doubt. It is in fact true, that, under the OLD ordinal, those were admitted to officiate as ministers in the church of England, who were not episcopally ordained : whereas, I suppose, an instance of this kind cannot be produced since the 14th of *Charles* the second.

† Vid. his reasonableness of conformity, p. 57, 58.

orders, (in the most strict sense of that word, and in opposition to those episcopal men, who did not approve of that word taken in so strict a sense) and that by DIVINE APPOINTMENT. The latter is the sentence, as it is expressed by the church itself; and the design of it is plainly no more, but to signify, that Bishops, Priests, and Deacons, have been in the church from the beginning, distinguished from one another by their peculiar offices. But, if you take a pleasure in representing, and understanding, every thing in the way which carries most difficulty along with it, we cannot help it.' Another champion in the cause of the church of England, speaking in reply to this same difficulty objected by Dr. Calamy against ministerial conformity, observes, * with reference to the words on which this difficulty is grounded, that they 'say nothing of DIVINE RIGHT OR APPOINTMENT; but only that, from the Apostles times, there have been these orders:—from which, the most that can be inferred is, that in such churches where there has been need of them, or occasion for them all, there have been three such ranks of ministers for the government and instruction of CHRIST's church, from the times of the Apostles; which yet, by Mr. Calamy's leave, does not prove a DIVINE APPOINTMENT of all,—there having been other things, in the Apostles days, which yet for all that are not allowed to be of divine appointment.' §

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* Vid. *Ollyffe* against *Calamy*.

§ It may not improperly be further said, the upper house of convocation, no longer than 1702, appear to have been of opinion, that Episcopacy, upon the footing of DIVINE APOSTOLICAL INSTITUTION,

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THE Doctor may perceive, by these quotations from two famous writers in behalf of the church of England, that those who cannot, in the present case, be taxed with ‘prejudices that might influence them to misrepresentation,’ could discern nothing in this ‘ordination-preface’ that ‘seemed to have an aspect’ in favour of the DIVINE RIGHT of Episcopacy. It is true, it accounts no one a LAWFUL Bishop, or Priest, or Deacon, of the church of England, unless admitted to office by LAWFUL authority, in the manner prescribed. But there is a wide difference between LAWFUL, and DIVINE authority.

was not the doctrine of the church of England, notwithstanding all that is said in the preface to the ordinal. For, it is observable, the lower house, this year, in an address to their Lordships begged that the declaration they had made, and signed, might be entered on their books, the purport of which was, ‘that whereas they had been scandalously represented as favourers of Presbytery, in opposition to Episcopacy, they now declared, that they acknowledged the ORDER of Bishops, as SUPERIOR to Presbyters, to be of DIVINE APOSTOLICAL INSTITUTION.’—The same day they presented an additional address, signifying that whereas this their declaration had given NEW OFFENCE, and that from having been traduced for allowing TOO LITTLE to Episcopacy, they were accused of ASCRIBING TOO MUCH to it, they begged therefore that their Lordships would take the doctrine aforesaid into their mature consideration.—*Calamy’s* abridgement, p. 637, 638. It is possible, the upper house of convocation might be as well acquainted with the preface to the ordinal, and its true meaning, as Dr. *Chandler*; and yet, they accuse the lower house of ascribing TOO MUCH to Episcopacy, in speaking of the ORDER of Bishops as SUPERIOR to Presbyters by DIVINE APOSTOLICAL INSTITUTION.

rity. Does this preface affirm, with the Doctor, that the power of *government* and *ordination* are by GOD appropriated to Bishops, and so appopriated to them as that they ought to be exercised by no other, and, if they are, that they have no validity? Let him, if he can, give the least shadow of proof, that this idea was intended to be conveyed as the sense of the church of England. Until he is able to do this, it will be a vain thing in him to pretend, that this is the doctrine of the English church, as held forth in this preface. The plain truth is, the 'book of ordination,' the 'preface' to which we have been considering, is formed upon the supposition, that Presbyters have the power of *ordination* in common with Bishops; nor can it in any other view be made consistent with itself. This, because a matter of importance, even in relation to the grand point in debate, and not commonly considered, I will a little dilate upon, and shall do it by giving the Public a large extract from Mr. *Ferdinand Shaw's* 'judgment of the church of England, in point of ordination;' wherein it is shewn, that 'she allows a divine inherent right in the Presbyter's office to ordain.' And I the rather chuse to exhibit this extract, because it is taken from a pamphlet I lately received from the other side the Atlantic, and is, perhaps, the on'y one in America.

ONLY, before I proceed, I would take leave just to inform the Doctor, that I have tryed the experiment he proposes, and find, that I can 'honestly and consistently subscribe' to this ordination preface, with the allowance only of 'explanations' more natural, and 'interpretations' less softening, than ninety-nine in an hundred are obliged to recur to, before they can,
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if they pay any regard to conscience, subscribe to the thirty-nine articles of the English church, not to say any thing of the book of common-prayer, and other forms to which they are obliged to assent and consent.—To go on,

SAYS the writer above-mentioned, ‘ It is very observable, that, for above an hundred years after the happy reformation in England, the form of committing to Bishops and Presbyters their office and work made no distinction at all in the *order* ; as is evident to all who have perused the FORMER book of ordination. In the ordination of a *Deacon*, the *office* was expressed, *take thou authority to execute the office of a Deacon*. This was a distinct office, and the person was ordained to a distinct order in the church. But in the ordination of a Bishop, or a Presbyter, it does not appear, by the commission that was given them, that they were esteemed distinct orders. * For there was no mention

* It appears, on the contrary, that they were esteemed one and the same order. It may to this purpose be worthy of special remark here :—In the OLD ordinal, previous to the ordination of Priests, *Acts* xx. from the 19th to the 24th verse, was appointed to be read, for the epistle ; which must be esteemed highly impertinent, if they were not, as EPISCOPOI, to RULE [POIMANEIN] as well as feed the church of GOD. For the gospel, it is said shall be read, *Matt.* xxviii. verse 18, 19, 20 ; or else *John* xx. from the 19th to 24th verse, both which passages of scripture contain the highest commission of gospel-officers ; and the last of them that power of binding and loosing, which none may presume to exercise, who are not intrusted with the government of the church. The reviewers of the OLD ordinal were clearly and fully satisfied of this, and have accordingly,

tion made in the words of ordaining them, that it was for the one, or the other office. In both it was said, 'receive thou the HOLY GHOST ;'—but it was not added (as it is in the PRESENT book of orders) 'for the office and work of a Priest, or for the office or work of a Bishop :† So that it is plain, there was no real intrinsic difference granted by the ordination commission to those of the first or second order. The powers granted to the one, for ought appears, were granted to the other ; for as the commission they received made no difference in the name or function, so neither did it in their authority. Whatever spiritual powers the one had given them, to the other were given the same. Had Bishops the power of ordination committed to them, so had Presbyters too, who received the same commission by the same solemnity, in words of the same importance, and therefore must be invested with the same divine powers.'

AND

ly, in the NEW book of orders, taken away these texts from the ordering of Priests, and inserted them as the epistles and gospels to be read previous to the consecration of Bishops.

† In the OLD ordinal, when the Bishops and the Priests present lay their hands on the person to be ordained a Priest, the Bishop is directed to say. 'Receive the HOLY GHOST : whose sins,' &c.—In the NEW, the words he must use are these, 'Receive the HOLY GHOST for the office and work of a Priest in the church of GOD now committed to thee by the imposition of our hands. Whose sins,' &c.—So also in ordering a Bishop, there is the like alteration. In the OLD book, the Arch-Bishop and Bishops present shall lay their hands on the elected Bishop, the Arch-Bishop saying, 'Take the HOLY GHOST,

AND that the church of England continues in the same mind to this day, I doubt not to make appear from the *present* book of orders; ‡ to which every Clergyman is obliged to give his ‘unfeigned assent and consent.’ This therefore cannot be pretended to be only the

GHOST, and remember that thou stir up the gift, &c.—In the NEW, the words are, ‘Receive the HOLY GHOST for the work and office of a Bishop in the church of GOD now committed unto thee by the imposition of our hands, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. And remember, &c.

‡ This, it is true, has been greatly altered by the appointed reviewers, in the reign of Charles the second; and, no doubt, with a direct view to exalt Bishops, and depress Presbyters. Some of these alterations have been already pointed out. There are yet many more. It may not be improper to notice them here. In the OLD book, Priests were called, in the exhortation, ‘Messengers, Watchmen, Stewards, and PASTORS of the Lord;’ but in the NEW, the word PASTORS is designedly left out, taking from Priests the *pastoral power*, and making them little or nothing more than Bishop’s Curates.—In the OLD the Bishop asked the Priest, whether he did think in his heart, that he was truly called, according to the will of GOD, and the order of the church of England, to the *ministry* of Priesthood: in the NEW, it is to the ORDER, as well as ministry; making priesthood an order of itself distinct from deaconship and Episcopacy.—In the OLD, the two Bishops who present the elected Bishop to the Archbishop, say, ‘Most reverend father in GOD, we present unto you this godly and well learned man to be consecrated a Bishop:’ In the NEW it is, to be ORDAINED as well as consecrated; intimating hereby, that he was to be commissioned to a new, distinct, and higher office in the church. In the OLD, that

the particular opinion of some private persons, but must be owned to be the established doctrine of the church, to which all her sons are by a most sacred vow bound to conform.

The *Rubrick*, immediately after the ordination-prayer says, 'the Bishop with the PRIESTS present shall lay their hands severally upon the head of every one that receiveth the order of priesthood.'

that part of the litany was read, which says, 'that it may please thee to illuminate all Bishops, PASTORS, and Ministers of the Church with true knowledge.---In the NEW, the words are, 'Give grace, we beseech thee to all Bishops, THE PASTORS OF THY CHURCH;'—as though none were PASTORS but Bishops. And whereas, in the OLD book, the prayer for the Bishop was, 'that it may please thee to bless this our brother, and send thy grace upon him, that he may duly execute the office whereunto he is called to the edifying thy church;—In the NEW it is, 'that he may faithfully serve thee in this office to the edifying, and WELL GOVERNING, of thy church.'—

It is glaringly evident, from these alterations, that the reviewers of the OLD ordinal were much higher in their notions of Episcopacy than the first reformers, in whose days it was compiled and established. And it is plain likewise, that they were in *Laud's* sentiments concerning Episcopacy, and intended to make these the doctrine of the church of England. But they happily failed herein. Whether this was owing to inattention, or to a non-acceptance of the other alterations, they might have made; either by the King, or Parliament, I cannot say. Certain it is, notwithstanding all the alterations that now appear, and have been established, that the power of ORDAINING, which is pretended to be the most ESSENTIAL one belonging to Bishops, is still left untouched, or rather stands confirmed in the PRESENT ordinal; as may be seen abundantly proved in the above extract from Mr. Shaw.

priesthood.’ As priests are not to ordain without the Bishop, so neither is the Bishop to ordain without Priests. If the former would be esteemed invalid, so, for ought I can see, must the latter too : I am sure, it would be expressly contrary to the rules of the church, by which some Priests are required to be always present with, and assisting of the Bishop in all ordinations ; as appears by the *Rubrick* abovementioned, compared with other parts of the office, and Can. 31, 34.

It cannot, with any colourable pretence, be said, that the joining of Presbyters with the Bishop in this solemn act does only signify their witnessing to, or approbating, the thing done. If this were all, it might as well be done by the laity who were present, or the Deacons ; and yet, it is certain, they are not permitted to lay on hands in ordination (as the Priests are) ; though they are permitted to be spectators, witnesses, or approvers, as well as they. Besides, it is evident from the ordination-commission, that the office of Priest is conveyed by the Bishop and Presbyters JOINTLY. ‘Receive the HOLY GHOS T for the office and work of a Priest in the church of GOD, now committed unto thee by the imposition of our hands.’ From whence it is as plain as words can make it, that priestly orders in the church of England are to this very day conferred by the BISHOP AND HIS PRESBYTERS TOGETHER ; that the office is received from their JOINT AUTHORITY ; that the Bishop ought not to ordain without his Presbyters, any more than without prayer, or imposition of hands, which are all made essentially necessary ; yea, that he cannot do it without a very material, but absolutely unwarrantable, alteration

alteration of the words in the commission, and perverting the design of it, changing the word OUR into MY, and saying, ' by the imposition of MY hands, instead of OUR hands; by which variation, how small soever it may seem, the Bishop would lodge the sole power of ordaining in himself, contrary to the letter and intention of the office, which necessarily supposes, that Presbyters have the same intrinsic power with the Bishop: otherwise it would be no other than a solemn piece of mockery to deliver the commission in the name of the Presbyters EQUALLY with the Bishop. For how could they convey power to others which they had not in themselves? None certainly should lay on hands at all in giving ministerial authority, but such to whose office it belongs to commit the same doctrine to others, which themselves have received a commission to be teachers of, no more than any should consecrate the elements in the eucharist, who were never impowered to administer the sacrament.

THERE is not the least appearance of any distinction by the words in the office, that the granting the commission is only from the Bishop, and that what the Presbyters do in conjunction with him is only consenting to what he does. The church, in the *preface* to the book of orders, supposes imposition of hands necessary to the conveying the office of the priesthood. She therein requires PRIESTS, by the *Rubrick*, to lay on hands together with the Bishop: and, upon the performing of that action, the Bishop declares in express words, ' that the office and work of a Priest is committed unto thee by the imposition of OUR hands; which can never be meant, in any proper way of speaking, of the Bishops
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hands alone, but include his Presbyters, who were partners in laying hands with him, as having a share also in conveying the power which was by granted by that action, by a right inherent in their office ; though, by the ecclesiastical constitution of the country, they are restrained from exercising it ALONE, as the BISHOP HIMSELF ALSO IS. He may indeed ordain a Deacon without the concurrence of his Presbyters, and in this case the imposition of his own hands alone is required : whence it is plain, that the church makes a manifest distinction betwixt what the Bishop can do ALONE, and what he cannot do WITHOUT his Presbyters. She allows him to ordain Deacons by his SOLE power, and therein the office is conferred ONLY by the imposition of his own hands : but when he is to ordain Priests, he must then have the concurrence of his Presbyters with him, and the office is said to be conferred by the imposition of OUR hands, that is, of Bishop and Presbyters CONJUNCTLY. That is done by BOTH TOGETHER, which the church allows not to be done by EITHER SEPARATELY.

THIS may be illustrated from the office of ‘consecrating Bishops,’ which is made exactly to correspond with that of ‘ordering Priests,’ and therefore must be allowed to be a parallel case. In this office, conformable to the other, (*mutatis mutandis*) the ‘Rubrick’, just after the ordination-prayer, requires the Arch-Bishop and Bishops present (of whom there must be two at least) to lay their hands upon the elected Bishop, upon which action the Arch-Bishop immediately pronounces the commission, (as the Bishop does in the ordination of Priests) but declares, ‘the office is committed by the imposition of OUR hands ;’ that is, the episcopal func-

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tion is conveyed by the imposition of the hands of the Arch-Bishop and Bishops together, without whom he ought not to consecrate a Bishop. Now, if a Bishop can no more ordain a Priest without the concurrence of his Presbyters, than an Arch-Bishop can consecrate a Bishop without the concurrence of his Bishops; if Presbyters are required to use the 'same action' together with the Bishop in the ordination of 'Priests,' as Bishops are with the Arch-Bishop in the consecration of a 'Bishop,' viz. imposition of hands; and if the commission granted to 'Priests' by the Bishop and his Presbyters be in the 'same words' with the commission granted to Bishops by the Arch-Bishop and his Bishops, viz. 'committed unto thee by the imposition of our hands;' it must undeniably follow, that Presbyters have as much an inherent right in their office (in the opinion of the church of England) for ordaining Priests, as Bishops have in their's for consecrating Bishops.'

It cannot be pretended, that the Arch-Bishop ALONE conveys the power, and that the Bishops who join with him in laying on of hands do it meerly as witnesses to, or approvers of, his act; because the Arch-Bishop's power over Bishops is granted to be meerly ecclesiastical, I mean owing to human institution, and not to a divine right.

LET men make what pretensions and evasions they will, it is certain, from the 'book of orders,' and the practice of the church of England, that she allows Presbyters to ordain in conjunction with their Bishop, which must be understood, if words and actions have any determined sense, by virtue of a divine right inherent in their office.

If this be not her sense, what an absurdity must

must she be guilty of in ordering their concurrence in the sign, who have no manner of interest or right in the ministerial conveyance of the thing signified by it? Just as if it should be said, a Deacon hath power to use the words of institution in Baptism, and to apply the proper element, but yet hath not power to baptise; or that a Presbyter may consecrate the eucharistical elements, according to CHRIST’s institution, and distribute them to the People, and yet not have power to administer the LORD’s supper.

If imposition of hands in ordination be a meer cypher, and empty formality, in Presbyters, will it not be concluded, that so it is in Bishops too, and that the laying on of the hands of the one and the other is but a needless ceremony, and signifies no more to the conveyance of ministerial authority, than if the hands of meer laymen were imposed? But, if this external rite be supposed to convey the ministerial commission from the Bishop, why does it not import the same thing from Presbyters, who are enjoined it by the same authority as the Bishop, and in conjunction with him? Will not every one naturally conclude, that since the *action is the same*, since it is done at *the same time*, in the *same manner*, with the *same words*, and declared by the Bishop himself to be for the *same end*, that it conveys the *same powers*? Thus Mr. Shaw.

UPON the whole, if there is no inconsistency between the established *ordinal*, and the *preface* to it, the Bishops spoken of, in the *latter* are not Bishops in the Doctor’s sense, that is, Bishops who are *divinely* vested with the *exclusive* right to convey holy orders. For, according to the appointed rule, no man can be ordained a Priest without the laying on of the hands of Presbyters

Presbyters as well as of the Bishop. The ordaining power is lodged, not in the Bishop ONLY, or EXCLUSIVELY, but in the Bishop, and Presbyters CONJUNCTLY. If Presbyters cannot ordain by themselves ALONE, neither can the Bishop. There must be, according to the book, the concurrence of BOTH. It is from hence evident, that the restraint laid both upon Bishops and Presbyters, as to the exercise of their ordaining power, is merely ecclesiastical. The church of England certainly allows an *inherent right* in BOTH to ordain, though she allows neither to exercise this right but within certain limitations. And though she accounts none LAWFUL Bishops or Presbyters but such as have been LAWFULLY admitted to office, she is far from NULLIFYING the orders given by either. She nowhere declares ordination by Presbyters to be invalid, though she esteems it not LAWFUL. And herein she differs from those few of her highflying sons, who would make their own uncharitable notions her avowed doctrine.

WHAT has been above offered in proof, that the *jus divinum* of Episcopacy, according to the Doctor's sense of it, is not contained in the 'preface to the book of ordination,' will receive further illustration, if we consider what were the sentiments of the first reformers, those of them in special who had a hand in compiling the ordinal.

I HAD said, from Dr. Calamy, (answ. to the appeal, p. 8) 'that in the year 1537, the Arch-Bishops, Bishops, Arch-Deacons, and Clergy of England, in their book intitled, 'the instruction of a christian man,' subscribed with all their hands, and dedicated to the King, expressly resolve, that Priests and Bishops, by GOD'S LAW, are ONE and the SAME.' To this the Doctor replies

plies (def. p. 22) ‘*Collier* has given an abstract of the most essential parts of this book. In this abstract there is nothing like what the Doctor would prove from it, but something extremely unlike it.’ *Collier*’s silence is to little purpose. Meerly an omission of his, which might have been designed to serve his own ends, ought to be esteemed as nothing, when opposed to direct positive evidence given in the case by one of an established reputation for veracity, especially as he has quoted the very words of the book itself. And as to the passage in this abstract, which is ‘so extremely unlike’ to what I had brought to view, it can have this appearance to those only who are disordered in their sight. If there is any ‘unlikeness,’ it must be in the following words, which the Doctor has distinguished by the manner of printing, ‘*Bi-*SHOPS *are authorised by our Saviour to* CONTINUE THE SUCCESSION, *and* PERPETUATE THE HIERARCHY.’ But it ought to be remembered, it had been said before, ‘Bishops and Priests are one and the same thing’: and, if so, its being said afterwards, ‘that Bishops are authorised to continue the succession,’ conveys precisely the same idea as if it had been said, ‘Priests are authorised’ to do this. This passage cannot be made at all ‘unlike’ to the other, unless the whole Clergy of the church of England in that day are made to contradict themselves; for which no reason can be assigned but that of serving a present turn.

THE Doctor allows, that the book intitled, ‘a necessary erudition for any christian man,’ which though ‘drawn up by only a committee of the King’s nomination,’ was yet authorised by both houses of Parliament, prefaced by the King himself,

himself, and published in 1543 by his command; I say, the Doctor allows (p. 23) that, in this book, it is declared, 'that the scripture speaks expressly of no more than the two orders of Priests and Deacons;' consequently, Bishops must be, in the apprehension of these reformers, of the same rank and order with Priests, their office the same, and the superiority of the one above the other by the ordinance of man, and not of GOD. But, says the Doctor, from *Collier* 'the ERUDITION makes *orders* one of the seven sacraments, and defines it a gift of grace for administration in the church; that it is conveyed by consecration and imposition of the Bishop's hands; that in the beginning of christianity, this character was given by the Apostles.' He then adds, 'how to reconcile these passages may be difficult; and until this be done, they can prove but little on either side.' There is nothing to reconcile in these passages. If, as these reformers say, 'the scripture makes mention of only the two orders of Priests and Deacons,' Bishops cannot, in their opinion, be a distinct order from Priests; consequently, when they further say, 'the gift for administration in the church is conveyed by consecration and imposition of the Bishop's hand,' by Bishop they must mean an officer of the same rank or order with Priests, unless they are made foolishly, as well as needlessly, to contradict themselves, when their words are as capable of a consistent construction.

It is evident then, beyond all reasonable dispute, from the 'institution' and 'erudition,' that, in the reign of *Henry* the Eighth, 'Bishops and Priests were one and the same order' in the opinion of the church of England. But, says the

the Doctor, (p. 25) ‘at this stage of the reformation, it is no wonder that we meet with some crude expressions relating to Episcopacy.’ And again, (p. 24) ‘among the doctrines that had not been fully canvassed, by *Cranmer* and his friends, must be reckoned that of ecclesiastical government.’ But the plain truth is, the sentiments of the church of England, relative to Bishops and Priests, were much the same in the reign of *Edward* the Sixth, as they were in the days of *Henry* the Eighth, ; in order to evince which I had recourse (ans. to app. p. 9) to the ‘select assembly called by King *Edward* for the resolution of several questions relative to the settlement of religion.’ To which the Doctor replies, ‘It was at this time [in the reign of *Henry* the Eighth] and not ten years afterwards, in the reign of *Edward* the Sixth, as Dr. *Chauncy*, following his blind guide, * the *Irenicum*, asserts, that these questions

* The Dr. would not have discovered too much reverence for a celebrated Bishop of the church of England, if he had here used a foster epithet. This is not the first time he has dishonored himself by speaking too flightily of one, who was every way his superior. In a marginal note, (p. 17) he adopts the sentiments of a puny writer, in one of the New-York periodical papers, concerning this truly great man, by calling the account he gives of his *Irenicum* ‘a just one.’ Says he, ‘I do not scruple to declare, that I look upon the *Irenicum* to have been a hasty, indigested, partial account of principles and facts.’ If he had possessed a tolerable share of modesty, he would not have declared his opinion in so harsh and crude a manner concerning a work, which has been read, applauded, and so often recurred to, by many of the most learned men in Europe. It is to little purpose to say, ‘he wrote it at the age of 24 ;’ or to bring him

questions were given out for discussion ; as is plain from Bishop *Burnet*.[†] If this is plain from Bishop *Burnet*, he is the ‘blind guide’ to the Doctor, and not the *Irenicum* to me. For, it is observable, these questions with the resolutions of them, are published by Bishop *Burnet* ‘ex M. S. S. D. *Stillingfleet*,’ as his own words are.[‡] And it is undeniably evident, from what is said of these manuscripts, and quoted out of them, by Dr. *Stillingfleet*, that this ‘select assembly’ was called by King *Edward* the Sixth, and not by *Henry* the Eighth.[§] Nay, Bishop *Burnet* himself was of the same mind. For, says he, § ‘I find another instance like this, in the reformation that was further carried on in the succeeding REIGN OF EDWARD THE SIXTH, of many Bishops and Divines giving in their opinions under their hands, upon some heads then examined and changed. In CRANMER’s papers some singular opinions of his about the nature of ecclesiastical offices will be found’.—Dr. *Chandler* has inserted (in p. 27) from Bishop *Burnet*, the other words in the above passage I have, for this reason,

him in saying, ‘there were many things in it, which if he was to write again, he would not say.’ It is upon the *known truth* of the *facts* he has related, and the solid reason that supports the *principles* he maintains, that we depend ; and not upon the name or authority of the man. Until the book is answered, which has never yet been done, and I will venture to say never will, it will remain with us in full force. For *facts* are stubborn, and *reason* is the same, whether men are old or young, or however their judgments with their interest may alter.

[†] Hist. reformation, vol. 1st p. 201. Collect. of records.

[‡] Vid. *Irenicum*, p. 386 and onwards.

[§] Hist. reformation, p. 289.

reason, omitted quoting, in order to weaken the evidence of *Cranmer* : and yet taking no notice of the former part, he places these questions given out to be discussed about *ten years* backward from their true date, and in direct contradiction to Bishop *Burnet* ; affirming, at the same time, that it was ‘plain from him,’ that he had fixed the time right. He is able to say, whether this was done with design, or through inattention. I would candidly attribute it to the latter, however strange it may appear, that he should quote one part of a passage, and suffer another, he lays so great stress upon, to escape his observation.

He acknowledges (p. 26) that *Cranmer*’s answer to the tenth question in these words, ‘Bishops and Priests were at one time, and were not two things, but one office in the beginning of CHRIST’s religion,’ are to be found, as I had quoted them, in the manuscript published by *Burnet* ; but then adds, ‘the reader will not forget the *time* of his giving this answer, which was about *ten years* before our present offices for ordination were composed.’ To which I would only say, this memento to the reader is the effect of his ‘blindly’ following a true guide. For it appears from what has been said above, that the very author whose authority he relies on speaks of this answer of *Cranmer*’s as given, not ‘about ten years before the ordinal was compiled,’ but in the reign of *Edward* the Sixth ; and as this book of ordination was published in the third year of this King’s reign, it could be but a very little time before its composition ; which is the more worthy of special notice, because, as the Doctor himself observes ‘*Cranmer* was the principal person concerned in that work.’

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He goes on (p. *ibid*) ‘ However strange *Cranmer*’s opinion may appear to have been, there is strong proof that he altered it immediately.’ This ‘ strong proof’ follows in these words, ‘ For in the same copy of questions and resolutions, Dr. *Leighton*’s answer to the eleventh question is ; ‘ I suppose that a Bishop hath authority of GOD, as his minister, by scripture to make a Priest ; but he ought not to admit any man to be a Priest, and consecrate him, or to appoint him to any ministry in the church without the Prince’s licence and consent. And that any other man hath authority to make a Priest by scripture, I have not read, nor any example thereof.’ To the twelfth question *Leighton* answers, ‘ I suppose that there is a consecration required, as by imposition of hands ; for so we be taught in the ensamples of the Apostles.’ Now *Durell*, in his *Vindiciæ*, says, ‘ That, having had an opportunity of examining the original manuscript, he found that *Cranmer* gave his consent to these two opinions of *Leighton*, subscribing to each *Th : Cantuariensis*.’ It is observable, the ‘ strong proof’ that *Cranmer* changed his opinion is rested upon the evidence of *Durell*, which is really no evidence at all, if Mr. *Boyse* may be believed, who speaks of him * as ‘ an author too notorious for his many falsehoods and mistakes in this kind to be depended on.’ And the Doctor himself has unwarily given us strong reason to presume, that *Boyse*’s account of *Durell* is a just one. For, says he (p. 27) ‘ Why *Stillingfleet* left out this passage is plain ; it interfered with the design of his *Irenicum* : but why *Burnet* omitted it is doubtful.’ There can be no doubt in the case.

* Account of the ancient Episcopacy, p. 21.

case. If this passage was not in the original manuscript the reason of his not inserting it is at once evident. If it was there, he must, without all controversy be esteemed a dishonest publisher of original manuscripts ; which would, in this case, be very extraordinary, as it would have been to his purpose to have given us these words, and he could have no imaginable temptation thus unfairly to suppress them. But should it be supposed true, that *Cranmer* subscribed his consent to the opinion of *Leighton*, as signified in the above quoted answers to the tenth and twelfth questions, it would not argue that he had changed his sentiments as to this, that ‘ Bishops and Priests were not two things, but one office in the beginning of CHRIST’s religion.’ The only words upon which such a change of opinion can be grounded are these, ‘ I suppose that a Bishop hath authority of GOD, as his minister, by scripture to make a Priest—and that any other man hath authority to make a Priest by scripture I have not read.—But for aught any thing that is here said, Bishops and Priests might, in *Leighton*’s opinion, be one and the same order of officers in the church of CHRIST ; and nothing appears in any of his other answers in contradiction hereto. And as to the words, ‘ That any other man hath authority to make a Priest I have not read,’ it is evident that ‘ by any other man is meant, any other man not vested with clerical authority. The general strain of all the answers to this eleventh question plainly leads to the thought, that it was intended for the settlement of this point, whether the power of making Priests was appropriated to the Clergy, so as that it might not be exercised by meer laymen. It was by no means designed

to decide the question, Whether ordination was appropriated to Bishops in opposition to, or exclusion of, Presbyters? This is put beyond dispute by the answer particularly of the Arch-Bishop of York to that question, which is this, 'That a Bishop may make a Priest may be deduced from scripture—And that ANY OTHER THAN BISHOPS OR PRIESTS may make a Priest we neither find in scripture, or out of scripture.

THE plain truth is, it does not appear from any one of the answers, to any of the proposed questions, that there was a difference in the sentiments of these Bishops and Divines as to the ONENESS, OR SAMENESS, of the ORDER of Bishops and Presbyters; though they might differ in their opinion about the DEGREE in the same order. The Arch-Bishop of York's answer to the tenth question, 'Whether Bishops or Priests were first,' will convey to us a clear and just idea of this; as we find in it such words as these, 'the name of a Bishop is not a name of ORDER but a name of office, signifying an overseer. And although the inferior Shepherds have also care to oversee their flock, yet forasmuch as the Bishop's charge is also to oversee the Shepherds, the name of overseers is given to the Bishops, and not to the other; and as he is in DEGREE higher, so in their consecration we find difference even from the primitive church.' I shall yet add; to the 13th question, 'Whether (if it fortun'd a christian Prince learned to conquer certain dominions of infidels, having none but temporal learned men with him) if it be defended by the law, that he and they should preach and teach the word of GOD there, or no? and also make and constitute Priests, or no?

I say to this 13th question, *Leighton's* answer is, 'I suppose the affirmative thereof to be true; *quamvis potestas clavium residet præcipue in Ecclesia.*' And to the fourteenth question, Whether it be forefended by the law (if it so fortune that all the Bishops and Priests of a region were dead, and that the word of GOD should remain there unpreached, and the sacrament of baptism and others unministred) that the King of the region should make Bishops and Priests to supply the same or no?' His answer is, 'I suppose the affirmative to be true, in case that there cannot Bishops or PRIESTS be had forth of other countries conveniently.' These answers are essentially different from what the Doctor would have given to these questions, and absolutely incompatible with the divine right of Episcopacy in his sense of it. And yet, these selected Bishops and Divines were perfectly unanimous in saying, that, in the case proposed, 'learned laymen not only may, but ought to preach and teach GOD's word;' and the greater part of them declare it to be their opinion, that the 'PRINCE, (in this same case) and his TEMPORAL LEARNED MEN may make and institute ministers, or Priests.' * How dissonant are these sentiments of our reformers from those expressed in the 'appeal,' (p. 4) in these words, 'If the succession [that is, in the line of Bishops, who only have authority to ordain] be once broken, and the power of ordination [that is, by Bishops only] once lost, not all the men on earth—not all the Angels in Heaven, without an immediate commission from CHRIST, can restore it!

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* *Burnet's Hist. reform.* p. 231, 232, 233, 234.
Collect. of Records.

THE Doctor has not yet done with *Cranmer*. (Says he, p. 30) 'After the time of his subscribing to Dr. *Leighton's* opinions concerning Episcopacy, I find him in no fluctuation of principles ; but many proofs appear of his settled and steady belief that Bishops are superior to Presbyters by apostolical institution.' Enough, I trust, has been already said to show, that no valid proof has been given, that *Cranmer* subscribed *Leighton's* answers ; or, if he did, that this was sufficient to fasten on him a change of sentiments relative to Episcopacy : nor am I yet persuaded to think, that there are any proofs from which it will appear, that it was ever his 'settled belief that Bishops are superior to Presbyters by apostolical institution.' It is a pity the Doctor has not quoted the passages in *Cranmer's* writings, upon which he finds that there was 'no fluctuation in his principles on this head.' He speaks of a '*Catechism* he compiled, in which, if we may believe Bishop *Burnet*, he fully owns the divine institution of Bishops and Priests.' Could a sight of this catechism be obtained, it is probable it might be in our power to refute what is here said from Bishop *Burnet* : However this may be, thus much is certain, if we would form a right judgment in this matter, it must be from what is said in the catechism itself, and not by implicit faith in the opinion of another, who, perhaps, never saw it himself. The Doctor likewise tells us of a 'sermon in this catechism, or large instruction of young persons, concerning the authority of the keys, upon Rom. x. 13, 14, 15, in which sermon his notions of Episcopacy and church-government are so high, that even the high-flying Dr. *Hicks* reprinted it at large in his preface to the divine right

right of Episcopacy asserted. This sermon is, I conclude, the very one repaired to by Mr. *Dru-ry* in order to prove that *Cranmer* retracted his opinion about Bishops and Priests; to whom Mr. *Boyse* replies * 'the passage he has cited in this sermon no way asserts Priests and Bishops to be at the beginning two distinct orders.' If the Doctor will bring to view this, or any other passage, in this sermon, or in any other writing of *Cranmer*, and from thence point out to us the affirmed change in his sentiments, we will readily submit; but until then we shall beg leave to think, that he ever adhered to the opinion, 'that Priests and Bishops were at one time, and not two things, but one office in the beginning of CHRIST's religion.

I HAD said, (ans. to app. p. 12) from Mr. *J. Owen*, and upon his authority, 'that the notion of the right of Bishops to govern and ordain, as being officers in the church superior to Presbyters, by divine appointment, was first promoted in the church of England by Arch-Bishop *Laud*.' The Doctor takes occasion from hence to play with the word PROMOTED to make his readers merry. He is utterly at a loss what to make of it. It is a 'mysterious' word; it contains in it 'some secret meaning, which he does not comprehend;' it 'must be unfolded,' or, notwithstanding what may be the meaning of this unsearchable word, 'he must take the liberty to believe, that the national establishment of this doctrine again and again, and making it a fundamental principle of our reformation, was doing something to PROMOTE it.' I assure the Doctor I would not have used this word, which appeared

* Ancient Episcopacy, p. 8.

appeared to me a harmless, well meaning one, could I have foreseen the strange influence it would have on him. It has certainly very much obstructed his discerning faculty : otherwise, it would not have appeared to him, that the superiority of Bishops to Presbyters, by divine appointment, was a doctrine that had been ‘again and again nationally established ;’ much less that this was a ‘fundamental principle of the reformation.’ Arch-Bishop *Laud*, without all doubt, was the FIRST, I will not say that PROMOTED this doctrine, lest a word of so profound a meaning should puzzle the Doctor ; but he was the FIRST, in opposition to any ‘national establishment,’ or its being at all a principle, much less ‘a fundamental one of the reformation,’ that openly asserted, and pleaded for this doctrine. Perhaps the Doctor, now I have substituted a plain word, instead of a ‘mysterious’ one, will be convinced of this by what has been offered to his view : if he is not, I am satisfied, the impartial Public will.

He goes on, ‘if the meaning’ of this incomprehensible word *promoted* ‘be, that none before Arch-Bishop *Laud* contended for the superiority of Bishops over Presbyters, by divine appointment, in their writings, I must still deny it ; as I am able to produce abundant evidence to the contrary.’ The reader will remember, I brought in Arch Bishop *Laud*, as the first promoter of Episcopacy upon the plan of a divine right, from Mr. *J. Owen*, depending on his authority. Of what great importance is it, whether he was the first, second, third, or fourth that contended for this doctrine ? And yet, the Doctor has taken up eight or nine pages in endeavouring to prove, that a few others were before *Laud* in pleading for

the divine right of Episcopacy. But the unhappiness is, he is grossly mistaken in the idea he has given of the sentiments of the men he has named. They were, it is true, Episcopalians upon the foot of divine right, in a qualified, mitigated sense ; but not in the sense in which *Laud* and the Doctor, plead for this right. It was not the opinion of any one of them, that the right of Bishops, by divine appointment, to govern and ordain, was such, as that it could not, as the case might require, be altered : and they were clear and full in signifying their sentiments to this purpose. I have by me a book, intitled, ‘ A representation of the government of the church of England, according to the judgment of her Bishops unto the end of Queen *Elisabeth’s* reign,’ by *Stephen Lob*, as I find his name inserted, in the title page, by Dr. *Increase Mather* ; in which are extracts, from all the writers Dr. *Chandler* has mentioned, and many more, making it evident, beyond denial, that their notion of Episcopacy, upon the *jure divino*-ship plan, was so qualified as to be consistent with an interchange in the exercise of governing and ordaining power : but it must suffice, that I may not take up too much room, to bring to view a few of these extracts, from only two or three of the most illustrious of these writers ; and I have selected these principally for instruction to the Doctor, and to let him and the Public know, that he is HIGHER in his church-principles than the HIGHEST it was in his power to name, when HIGH notions of Episcopacy first began to be broached.

HE celebrates Arch-Bishop *Whitgift* as an eminent writer in favour of the divine right of Episcopacy ; but, whether the Arch-Bishop’s

notion of a *divine right* does at all agree with his, may easily be determined by the following passages in his book against *Cartwright*. Having distinguished between such things as *so necessary that without them we cannot be saved*, and such as are *so necessary that without them we cannot so well and conveniently be saved*, he adds: 'I confess, that in a church collected together in one place, and at liberty, government is necessary with the second kind of necessity; but that any kind of government is so necessary, that without it the church cannot be saved, or that it may not be altered into *some other kind*, thought to be *more expedient*, I utterly deny; and the reasons that move me so to do be these. The first is, because I find no one certain and perfect kind of government prescribed, or commanded, in the scriptures to the church of CHRIST; which no doubt should have been done, if it had been a matter necessary to the salvation of the church. There is no certain kind of government, or discipline, prescribed to the church; but that the same may be altered as the profit of the churches requires.—I do deny, that the scriptures do set down any one certain kind of government in the church to be perpetual, for all times, persons, and places, without alteration.—It is well known, that the manner and form of government used in the apostles time, and expressed in the scriptures, neither is now, nor can, nor ought to be observed, either touching the persons or the functions.—We see manifestly that, in sundry points, the government of the church, used in the Apostles time, is, and hath been of necessity altered, and that it neither may, nor can be, revoked; whereby it is plain, that any one kind of external government, perpetually to be observed,

is no where in the scripture prescribed to the church, but the charge thereof is left to the MAGISTRATE, so that nothing be done contrary to the word of GOD. This is the opinion of the best writers; NEITHER DO I KNOW ANY LEARNED MAN OF A CONTRARY JUDGMENT.—Either we must admit another form now of governing the church, than was in the Apostles time, or else we must seclude the christian Magistrate from all authority in ecclesiastical matters.—I am persuaded, that the external government of the church under a christian Magistrate must be according to the kind and form of government used in the common-wealth; else how can you make the Prince supream Governor of all states and causes ecclesiastical?— *

ARCH-BISHOP *Bancroft* is likewise mentioned by the Doctor as having signalised himself in defending the cause of Episcopacy; but it could not be Episcopacy in the the sense pleaded for in the ‘appeal,’ and its ‘defence.’ For it is evident, from the case of the three Presbyters that were consecrated Bishops for Scotland, at London, that *Bancroft* allowed ordination by Presbyters to be valid. The Doctor indeed is pleased to say, (p. 46) ‘They were not consecrated on the principle that ordination by Presbyters was valid, but upon the belief that the episcopal character, as it included those of a Presbyter and Deacon, might be conveyed by a single consecration’—But, as this is rested on no other proof than the Doctor’s own affirmation, it ought to be considered as nothing, when compared

* The places referred to in *Lob’s* representat. are, ‘Defence tract, C. 3, Divis. 38, 39, 40, 41. And Tract 17, C. 2. Divis. 29.

compared with the evidence we have, that *Bancroft* directly expressed his acknowledgment of the validity of ordination by Presbyters. Arch-Bishop *Spotiswood* declares this in so many words. Says he, *
 'A question was moved by Dr. *Andrews*, Bishop of Ely, touching the consecration of the Scottish Bishops; who, as he said, must be *first* ordained Presbyters, as having received no ordination from a Bishop. The Arch-Bishop of Canterbury, Dr. *Bancroft*, who was by, maintained, *That thereof there was no necessity, seeing, where of Bishops could not be had, the ordination given by Presbyters must be esteemed lawful; otherwise, that it might be doubted if there were any lawful vocation in most of the reformed churches.* This applauded to by the other Bishops, ELY acquiesced, and at the day, and in the place appointed, the three Scottish Bishops were consecrated.'

As for *Hooker*, it is plainly evident, from a considerable number of large extracts from his 'immortal work, the ecclesiastical polity,' to be met with in *Lob's* representation, that, in his opinion, the scriptures do not make the *Episcopal*, or any other particular kind of government, UNALTERABLE; that the power of conferring orders is not, by any divine law, SO APPROPRIATED TO BISHOPS, that in no case, ordination by PRESBYTERS can be valid; and that the church visible is the *true original subject* of all power, and can alter the government of the church. Among the extracts to this purpose, the two or three following ones only must suffice for the present.

THE first is taken from his seventh book, in these

* Hist. of Scotland, Lib. 7, p. 514, as quoted by *Lob* in his represent. p. 34.

these words, ‘Bishops, albeit they may avouch with conformity of truth, that their authority hath thus descended even from the very Apostles themselves ; yet the ABSOLUTE and EVERLASTING CONTINUANCE of it they cannot say any commandment of the LORD enjoins ; and therefore must acknowledge, that the church hath power by universal consent, upon urgent cause, to TAKE IT AWAY, if thereunto she be constrained through the PROUD, TYRANNICAL, AND UNREASONABLE DEALINGS OF HER BISHOPS. Therefore, lest Bishops should forget themselves, as if none on earth had AUTHORITY to touch their states, let them continually bear in mind, that it is rather the *force of custom*, whereby the church, having so long found it good to continue under the regiment of her virtuous Bishops, doth still uphold, maintain and honor them in that respect, than that any such *true and heavenly law* can be shewed, by the evidence whereof it may of a truth appear, that the LORD himself hath appointed Presbyters for ever to be under the regiment of Bishops in what sort so ever they behave themselves.’

In the same book, he says, ‘There may be sometimes very just and sufficient reasons to all ordination made without a Bishop. The whole church visible, being the true original subject of all power, it hath not ordinarily allowed any other than Bishops alone to ordain : Howbeit, as the ordinary course is ordinarily in all things to be observed, so it may, in some cases not unnecessary, that we decline from the ordinary ways.’

In the same book still, we meet with this passage ‘ We are not simply without exception to urge a LINEAL DESCENT OF POWER FROM THE APOSTLES BY CONTINUED SUCCESSION

CESSION OF BISHOPS IN EVERY EFFECTUAL ORDINATION.* I shall subjoin here, that *Stillington* says, 'They who please but to consult the third book of *Hooker's* ecclesiastical history, may see the mutability of the form of church government largely asserted, and, fully proved.' *Lob* makes the same observation; and with exact truth, as I can myself testify, having had opportunity, since the penning what has been above offered, to look into *Hooker*, that I might be satisfied what his sentiments were upon this head.

UNTIL the Doctor sees fit to profess his readiness to fall in with these sentiments, I shall think myself at liberty to believe, that *Laud* was the FIRST who promoted Episcopacy, conformably to the idea, he, and the very small party he is joined with, entertains concerning it.

As, upon the point of *Re-ordination*, he 'does not undertake to contradict me, (to use his own words, p. 42) but to place it in a proper point of light,' I shall only desire the reader to take notice of one thing he has omitted, which is of far greater importance than any thing he has offered. It is the act of the thirteenth of *Elizabeth*, which runs thus,† 'That every person under the degree of a Bishop, which doth or shall pretend to be a Priest or minister of GOD's holy word and sacraments, by reason of ANY OTHER FORM of institution, consecration, or ordering, than the FORM NOW USED in the reign of our most gracious sovereign Lady—shall—declare his assent, and subscribe to all the articles

* Vid. *Lob's* represent. p. 42, 43, 45.

† *Lob's* represent. of the government of the church of England, p. 59, 60.

cles of religion.’—[These concern only the profession of the true christian faith, and the doctrine of the sacraments, comprised in a book entitled, Articles, &c. viz. Thirty-nine articles] The penalty is, ‘That every such person which shall not subscribe, shall be (ipso facto) deprived, and all his ecclesiastical promotion shall be void, as if he had been naturally dead.’ In consequence of this act, *Whittingham* and *Travers*, tho’ not ordained according to the FORM THEN IN USE, might notwithstanding be LAWFUL ministers of the church of England. I mention this to let the Doctor know, that he was mistaken in his declaration, (p. 45) ‘that throughout the whole reign (that is of Queen *Elisabeth*) we are considering,—it was an established law—that no man should be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the church of England, or suffered to execute any of the said functions, WITHOUT EPISCOPAL ORDINATION.’ This is said in direct contradiction to the abovementioned act of the thirteenth of *Elisabeth*, which continued in force till *Charles* the second; when, by another act, ‘every one, not in holy orders by EPISCOPAL ORDINATION,’ was disabled from ‘holding any parsonage whatever, as if he had been naturally dead.’ *Whittingham* and *Travers* were therefore LAWFUL ministers in the church of England, tho’ not EPISCOPALLY ordained; and their holding benefices was not ‘by permission thro’ the necessity of the times,’ but in perfect agreement with the then established law of the nation.

I SHALL not think it improper to add here, more especially for the use of the Doctor, and his friends, that this act of the thirteenth of *Elisabeth* is a full proof, that it was not her opinion that ordi-

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nation was, by divine appointment, appropriated to Bishops in distinction from Presbyters, so as that ordination by Presbyters only was invalid. Had this been her sentiment, she could not in consistency herewith have given her fiat to this act. Now, let it be particularly remembered, the Doctor has told us, (p. 41) he has ‘proved, that the doctrines of the Bishops and Clergy, in the reign of Queen *Elisabeth*, must have been agreeable to the Queen, and to the principal persons about her court.’ If so, *Whitgift*, *Bancroft*, *Bilson*, and other episcopal writers in this reign, were not for ordination by Bishops, so as to nullify ordination by Presbyters; nor could they disown any as LAWFUL ministers of the church of England MEERLY because they had been ordained by Presbyters only. The divine right of Episcopacy, in the Doctor’s sense, could not therefore be the doctrine of the church of England in the reign of Queen *Elisabeth* (as I have before proved it was not in the reigns either of *Henry* the Eighth, or *Edward* the Sixth); and to say that it could, would be to say, that two contradictory establishments were in force at one and the same time.

THE Doctor now proceeds to show, that there is ‘authority in the church of England purely ecclesiastical;’—But, as in reply (p. 211) to my third objection to the plan of an American Episcopate, he only says ‘it has been answered already, [he must mean in this part of his defence, or it is no where endeavoured to be answered] I shall postpone what might have been offered here, until I come to justify the force of this objection. Only, I shall think it proper to insert, in this place, a few pertinent words from *Burn*, who is an author the Doctor will
not

not suspect to have been wanting in his regard to the church of England. Says he, * 'The truth is, that, after the abolition of the papal power, there was no branch of sovereignty with which the Princes of this realm, for above a century after the reformation, were more delighted than that of being the supream head of the church : imagining (as it seemeth) that all the power which the Pope claimed and exercised (so far as he was able) was, by the statutes abrogating the papal authority, annexed to the imperial crown of this realm.—The Pope arrogated to himself a jurisdiction superior, not only to his own canon-law, but to the municipal laws of kingdoms. And these Princes of this realm abovementioned seem to have considered themselves as POPES IN THEIR OWN DOMINIONS.'—

THE Doctor, after he had wrote fifty-eight pages, very pertinently introduces his reader, asking, 'What is all this to the purpose of an American Episcopate ?' And then as pertinently answers the question by saying, 'I know not.' Why then did he commit so gross a trespass upon the patience of the Public ? It is true, he said nothing, in his appeal, 'about the opinion of the reformers upon the points of Episcopacy, and the King's supremacy ;' but it is as true, that he said that which contradicted their opinion, and made it necessary in answering his appeal, to set this matter in a just light. He has therefore really, though undesignedly, sneered at himself. If his *sketch of arguments* 'was to the purpose of an American Episcopate,' it was to the purpose to make answer to it ; if it was not

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* Ecclesiastical law, vol. 2. under the word supremacy.

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 B: His purpose, as is certainly the truth, he knows as well as I, that HE ONLY is the object of ridicule for giving occasion to that which was impertinent, as not being to the purpose of the main point to be disputed.

HE now comes to defend his darling doctrine of an uninterrupted succession in the line of Bishops. And here he has sunk much below my expectations; not having offered any one thing that will bear being examined, though in a cursory way only.

I HAD allowed, 'that none have authority in the christian church but those who derive it from CHRIST, either *mediately*, or *immediately*;' suggesting, that this was 'the opinion of the Colonists of whatever denomination:' upon which the Doctor, taking it for granted that authority, if conveyed *mediately*, must be conveyed by *personal succession*, labours hard to prove a self-evident truth, namely, 'that where a thing is to be conveyed from one person to another, not immediately, but by a successive communication through a number of intermediate hands, if any one in the succession fails of making the conveyance, the thing evidently stops, and passes not on to the person to whom it is intended'. Who ever disputed this, which is so evident, upon the bare proposal, that it cannot be made more so by any method of reasoning whatever? It is a pity the Doctor did not think it proper to prove the *only thing* that here needed proof, *viz.* that authority can be conveyed *mediately* from CHRIST, in no way but by personal succession. Until he is able to prove this, it is to no purpose to say, 'if the authority first given to A is to pass on successively to B, to C, to D, and to E; should the conveyance stop, or be interrupted

ed at C, so that it passes not on to D; in that case D does not receive it, and therefore cannot convey it to E, unless D is able to give what it has not.' This pompous shew of demonstration may delude weak minds, but is altogether a rope of sand, unless it be first proved, that the authority is so given, that it can in no *mediate* way be conveyed, but in succession from A to B, and so on. We join with the Doctor in saying 'That no number of men on earth, nor all the Angels in Heaven, can give authority from CHRIST not given to them, or renew this authority if lost.' And what then? Is it not obvious to the most vulgar understanding, that the grand point in dispute is here begged, and supposed to be granted, namely, that authority is given by CHRIST to be communicated by personal succession, and that there is no other *mediate* way in which it can be communicated? The Doctor might have known, as he pretends an acquaintance with Hooker's 'immortal work,' that the church, at least in his opinion, is the *true original subject* of all power from CHRIST; and that she may take it away even from Bishops, if they are proud, tyrannical, and unreformable in their dealings, as GOD knows has too often been the case. He accordingly declares, *we are not simply, and without exception to urge a lineal descent of power from the Apostles by continued succession of Bishops in every effectual ordination.* * And I can assure him still further, it is the opinion of the non-episcopalian Colonists, that the power of perpetuating the ministration of the word and gospel ordinances, is so lodged with

* Vid. Quotation from Hooper, in the foregoing 53d. page.

with christian churches, that, whenever the case requires it, they can begin a succession *de novo*, * which succession will be as truly vested with authority from CHRIST, as if it had been uninterruptedly handed down from the Apostles. The Doctor, instead of attempting to disprove these tenets, takes it for granted, that authority from CHRIST can be conveyed in no *mediate*

- * Monsieur *Claude* has clearly expressed, and concisely proved, our sentiments upon this head. Says he, in his defence of the reformation, part 4, p. 94, 95,—
 ‘Wherein the scripture recommends to the faithful, the taking diligent heed to the preservation and confirmation of their faith, and to propogate it to their children, it gives them by that very thing a sufficient right to make use of all proper means in order to that end ; and every body knows the ministry is one of those means, and therefore the obligation the faithful are under to preserve and propagate the faith, includes that of CREATING to themselves Pastors when they cannot have them otherwise : in short, when the scripture teaches that the faithful have a right to chuse their Pastors, it teaches thereby that they have a right to instal them into their office in case of necessity ; for that call consisting more essentially in *election* than in *installation*, which is but a formality, there is no reason to believe that GOD would have given the people a right to chuse their Pastors, and to have them installed by others, and that he has not given them at the same time a power of *installing them themselves*, when it cannot be done otherwise, since naturally that which we have a right to do by another, we have a right to do by ourselves.’ Nay, even *Dodwell* himself, that high-flying Episcopalian seems to have expressed nearly the same sentiments, [whether it be, or be not, consistent with the other parts of his scheme] in his *separation of churches*. Says he, as he is quoted by Mr. *M. H.*s. enquiry into the nature of schism, (p. 49)

diate way, but by personal succession in his notion of it ; and then needlessly blots several pages in proving what no man in his senses ever did, or could deny.

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(p. 49,)—' Whenever any person is invested into the supream power, and the society over which he is placed is independant on other societies, such a person can never be placed in his power if not by them who must after be his subjects, unless by his predecessor, which no society can depend upon for a *constant rule of succession*.—I am apt to think this must have been the way of *making Bishops* at first, how absolute soever I conceive them to be when they are once made.—This seems best to agree with the *absoluteness of particular churches*, before they had by compact united themselves under metropolitans and exarchs, into provincial and diocesan churches ; and this seems to have been fitted for the frequent persecutions of those earlier ages, when *every church was able to secure its own succession*, without depending on the uncertain opportunities of meeting the Bishops of the whole province : and the alteration of this practice, the giving the Bishops of the province an interest in the choice of every particular Colleague, seems not to have been so much from *want of power* in the particular churches to do it, as for the security of compacts that they might be certain of such a colleague as would observe them.—It is probable that it was in imitation of the *philosophers successions*, that these *ecclesiastical successions* were framed ; and when the philosophers failed to nominate their own successors, the election was in the schools.' My author's remark upon these words is, ' If every particular church had originally a *power within itself* to chuse and invest its Bishops, and the concurrence of other Bishops herein was not for want of *power* in that particular church, but only for securing the agreement of Bishops among themselves, we have done with the necessity of a continued line of episcopal ordination, and there may be true mission without it.'

I HAD said of the succession pleaded for in the appeal, 'that it is not capable of any good proof, nor is there any probability, that so long a chain, running through so many ages of ignorance, violence, and all kinds of imposture, has never once been broke,' (p. 15.) The Doctor replies, 'This assertion militates as forcibly against the succession which *the churches in the Colonies certainly believe*, as against the episcopal.' The *colony-churches* are so far 'from certainly believing' what the Doctor would here make them believe, that they care nothing about an uninterrupted line, either of Bishops or Presbyters; as they know they have power from CHRIST to constitute officers for all the purposes of the gospel-ministry, should it so happen, that the line of succession, in regard of Presbyters, as well as Bishops, had been interrupted and broken.

THE Doctor goes on, 'as to the succession in the line of Bishops, I am still of opinion, that it is incumbent on the objectors to prove, that it has been interrupted'. One would naturally be disposed to think, it was incumbent on those, who urge the absolute necessity of the non-interruption of this line, in order to the validity of gospel-administrations, to prove that it has not been interrupted; especially if they are the administrators. For myself, I am free to own, I should not dare to meddle with the dispensation of gospel-ordinances, upon the doctrine of an uninterrupted line, unless I was able, fairly to prove, that I was myself in this line without interruption.

THE Doctor here mentions some things *positively* in favour of the line's being uninterrupted. Says he, 'We know, by the best historical evidence, that it has been the universal practice

practice of the church, from the time of the Apostles to the present hour, to acknowledge none for Bishops who were not ordained by other Bishops.’ It is impossible he, or his party, should be possessed of this knowledge, unless in imagination only ; because it can have existence nowhere else, having no reality as a truth, from the practice of any one christian church for the first two hundred years. Throughout this long space, no proof can be given, that ‘none were acknowledged for Bishops, who were not ordained by Bishops’ in the impleaded sense. If there can, let it be produced. It has never yet been done, and I challenge the Doctor to do it : nor indeed was it ever the ‘universal practice,’ in any age, even to this day, to ‘acknowledge none for Bishops, but those who were ordained by Bishops,’ upon the plan of a DIVINE RIGHT. He goes on, ‘the consecration of Bishops was a public act—esteemed to be a matter of such importance that the report of it was immediately carried even to distant places—and, in disputed cases, it was easy to discover, whether the person was, in reality, a Bishop or not ; or, supposing the contrary, that no one would receive episcopal consecration from such hands.’ I shall leave it with common sense to judge, whether this is any other than a sandy bottom to build one’s faith upon, in a matter of such essential concern as the uninterrupted of this line is made to be. And what the Doctor yet adds is as weak an one. Says he, ‘We know from scripture, that if such a succession is as necessary, as, upon a speculative examination, it appears to be, CHRIST has promised to preserve and continue it to the end of the world.’ That is, in plain english, if it be supposed, allowed, and taken for granted, that

that CHRIST has made an uninterrupted succession necessary, he will take care, in virtue of his promise, to preserve and continue it. A notable discovery this ! Who, besides the Doctor, that regards his character, would declare in the face of the world, that he was ‘abundantly satisfied with these various kinds of evidence,’ in an affair essentially connected, in his view, with everlasting salvation, which, when examined, appear to be ~~merely~~ nothing ?

I HAD said, that, to make the very being of a church, and all covenant hopes of salvation, to rest upon so precarious a foundation as an uninterrupted succession in the line of Bishops, was to expose the religion of CHRIST to ridicule ;—That it would follow upon this doctrine, that the public worship of the non-episcopalian Colonists, of all the dissenters in England, and of all the reformed churches who had no ministers but such as were ordained by Presbyters, would be an affront to CHRIST ; and that, at the reformation, if the popish Bishops had stuck to their old principles, and discontinued the succession by refusing to ordain any but those of their own communion, it would have been the duty of the laity to have lived without gospel ordinances till a new commission was sent from Heaven to give authority to administer them ;—And I am greatly confirmed in the propriety and force of these objections by what the Doctor has said in answer to them. Let the reader compare what we have both offered, and judge for himself. And, perhaps, he will not judge differently from Monsieur *Claude*, in the like case ; whose words are these. * ‘ To speak my

* Hist. def. of the reform. part 4, p. 97.

my thoughts freely, it seems to me that this confident opinion, of the absolute necessity of Episcopacy, that goes so high as to own no church, or call, or ministry, or sacraments, or salvation, in the world, where there are no episcopal ordinations, although there should be the true doctrine, the true faith and piety there; and which would make all religion depend upon a formality, and on such a formality as we have shewn to be of no other than human institution; that opinion, I say, cannot be looked on otherwise than as the very worst character and mark of the highest hypocrisy, a piece of pharisaism all over, that strains at a gnat and swallows a camel; and I cannot avoid having, at least, a contempt of those kind of thoughts, and a compassion for those who fill their heads with them.

It was further observed, in answer to the appeal, 'That the worst of this doctrine of an uninterrupted succession is, its being derived through the church of Rome;' concerning which it is declared by the church of England in her homilies, 'that as at present it is, and hath been for nine hundred years, it is *so far* from being of the nature of the TRUE CHURCH, that NOTHING CAN BE MORE;' besides which, she explicitly speaks of this church as a FOUL, FILTHY, OLD, WITHERED HARLOT, the FOULEST and FILTHIEST that was EVER SEEN.' What now is the Doctor's reply? He gives it in a passage he quotes from Mr. *White's* defence, the whole force of which, so far as there is any, lies in these words, 'Harlot as she is, she may bring forth children, as well as an honest and virtuous matron, and sometimes children far better than their parent. And if I must derive my spiritual
I pedigree

pedigree from *a harlot*, I had rather it should be an *old withered* one, of an ancient and honourable line, than *a young strumpet* of no name and family, and who came into the world but yesterday.' The Doctor cannot be more surprised at my being 'unacquainted with this defence of Mr. *White*,' as he thinks I 'appear to be,' than I am at his injudiciousness in bringing it into view. If Bishops derive their existence, *as such*, from an acknowledged WHORE, they must, without all controversy, be *born of fornication*. Is it possible a WHORE, a FOUL, FILTHY WHORE should, being an ADULTERESS, bring forth any other than a BASE-BORN, SPURIOUS race? And it matters not, whether she be a *young* whore, or an *old withered* one. The Doctor may prefer an *episcopal pedigree* from a *withered whore*, having existed such for many hundreds of years, being on this account, an ancient whore, and an *honourable* one, (if this is not a moral impossibility) to a descent from a *young strumpet* of no name or family. He shall have his choice for all me; but let him remember, in either of these cases, the descendants will be *bastards*, and not *sons*. Besides, he has not seen fit to say a word, either from himself, or Mr. *White*, by which we may be informed, how that church can communicate *true genuine orders*, which the homilies, he has subscribed to, declare to have been 'NINE HUNDRED YEARS past so FAR from having the nature of the TRUE CHURCH, that NOTHING CAN BE MORE. As the dissenting Gentleman * reasons with great propriety and strength, 'What miracles are here! That which is no *true church*, nor has been any thing like it for a thousand years past; yet

yet conveys true, regular offices and powers ! An anti-apostolic church imparting genuine *apostolic* orders ! The *synagogue of satan* becomes the *sacred repository*, wherein the power of *ordination* to holy offices, in CHRIST’s church, for more than *ten centuries*, principally rested, and was almost only to be found ! The *church of Rome*, which, by apostacy hath cut itself off from the *body of CHRIST*, hath nevertheless his *spirit* and *authority* dwelling in it ; and is commissioned by CHRIST to examine, ordain, and send ministers into his church, for the edifying his body, and perfecting his saints ! How in every view marvellous and transcendant is this !

THE Doctor says nothing further, in this section, in his own defence, that calls for enlargement by way of reply.

THOUGH he had needlessly introduced an extract, in his appeal, from *Chillingworth’s* demonstration of Episcopacy, I thought it proper to take some notice of it. What he has offered in his defence, is, as I apprehend, very little to the purpose. I desire therefore nothing more, than that the reader would examine what we have both said, and then judge between us.

He does not deny, that Bishop *Burnet*, when he wrote his vindication of the church of Scotland, ‘believed Bishops and Presbyters to be several degrees of the same office.’ But he adds, ‘his subsequent writings afford innumerable proofs, that he afterwards believed the doctrine of Episcopacy, both by the evidence of scripture, and the practice of the primitive church.’ When he wrote his vindication, he believed the doctrine of Episcopacy in the sense that nineteen in twenty of the members of the church of England believed it then, and believe it now ; but that
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he ever believed it in the Doctor's sense, or that he ever wrote any thing from whence this can be made evident, I shall not be persuaded to think, until I have better proof of it than bare affirmation * : nor I shall believe, that *Stillingfleet* ever departed so far from the sentiments of his *Irenicum*,

* It is strange the Doctor has given us no proof from any of the 'writings' of Bishop *Burnet*, as they 'afford innumerable proofs,' that he believed the doctrine of Episcopacy, in the impleaded sense. It may reasonably be supposed, 'it was not in his power to do this ; and the rather, because the Bishop declared the sentiments mentioned in the answer to the appeal, when Episcopacy was in its zenith, and it might be expected, on that account, that he would have spoken as highly of it, as his conscience would permit. And yet, he is particularly express in making Bishop and Presbyter, not *distinct orders*, but *different degrees* only in the same office. His words are these, which I choose to quote, that the reader may see in how full and strong a manner he delivers his sentiments upon this head. Says he, *Vind. of the the church of Scotland*, p. 310, 'I do not alledge a Bishop to be a distinct office from a Presbyter, but a different degree of the same office.'—And again, p. 331, 'I acknowledge Bishop and Presbyter to be one and the same office, and so plead for no new office-bearer in the church. The first branch of their power is their authority to publish the gospel, to manage the worship, and dispense the sacraments ; and this is ALL that is of DIVINE RIGHT in the ministry, in which Bishops and Presbyters are equally sharers : But besides this, the church claimeth a power of jurisdiction, of making rules for discipline, and executing the same ; all which indeed is sutable to the common laws of societies, and the general rules of scripture, but hath no positive warrant from any scripture precept.—Therefore, as to the management of this jurisdiction, it is in the church's power to cast it into what mould she will.'—

Irenicum, as to fall in with the Doctor in his notion of the *jure divinino-ship* of Bishops in distinction from Presbyters, before I see it otherwise evidenced than by his naked assertion.

I SHALL take this opportunity to assure the Doctor, that I am not ashamed openly to declare, that I pay ‘more deference to *Stillingfleet*, Rector of Sutton, than to *Stillingfleet*, Dean of St. Paul’s, or Bishop of Worcester, in the dispute relative to Episcopacy.’ He may call this ‘partiality, absurd, and preposterous :’ But it may be, the Public will think with me, that a *rectorship*, or *bishopric* might have some influence to enlarge his notions of the power and dignity of Bishops, though never that I know of, to the height the Doctor would carry them.

As to Arch-Bishop *Usher*, that known and celebrated antiquary, it is as evident as a fact of this nature can be, that it was his settled opinion, ‘That Bishops and Presbyters differ only in degree, not in order. What the Doctor has said tends only to disguise, not to invalidate this truth. I never said, or thought, that the Arch-Bishop esteemed *ordination* by Presbyters *regular*, where there were Bishops by whom it might be obtained. But it is indisputable, even from the very words omitted by me, in the Arch-Bishop’s letter to *Bernard*, but cited by the Doctor, that he accounted *ordination by Presbyters to be valid in places where Bishops cannot be had* ; which is essentially inconsistent with the Doctor’s scheme. The plain truth is, the Arch-Bishop neither thought Bishops were a distinct order from Presbyters, or that ordination was, by divine appointment, appropriated to that order. This is, beyond all reasonable dispute, evident from his own words, professedly used in arguing
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upon this point, as produced by Dr. *Parr* who wrote his life. * They run thus. ‘The intrinsic power of *ordaining* proceeds not from *jurisdiction*, but only from *order*. But a Presbyter hath the *same order in specie* with a Bishop. Ergo, a Presbyter hath *equally an intrinsic power to give order*, and is *equal* to him in the power of *orders*: The Bishop having no higher degree in respect of the *intention or extension* of the character of *order*, though he hath an higher degree (i. e. a more eminent place) in respect of *authority and jurisdiction* in spiritual regiment.’

THE Doctor finishes this first section by declaring, ‘That he is more established than ever in the belief that Episcopacy is not only ancient, and catholic, but truly apostolical.’ But this faith of his, and the publication of it, are to no purpose. He made his appeal to the ‘impartial Public;’ and to this tribunal the dispute, on both sides, is submitted. They therefore are our Judges, and it must be left with them to decide in this matter.

Appendix to his life, p. 6.

Reply to Dr. CHANDLER'S Second Section.

THE Doctor has seen fit, for reasons best known to himself, to pass over almost every thing, this section relates to, that was material ; choosing to detain his readers, from the main point, by calling their attention to that which is of comparatively small importance.

He thought it proper, in his appeal, to make a distinction ' between the several things that had been added to the episcopal office, and those which originally and essentially belong to it.' It was said in reply, ' The question is not, whether these and such like appendages to the episcopal office will be destructive of the powers which essentially belong to it ; but whether they do not unfit the persons vested with it for the proper discharge of the duties of it ? inasmuch that it would be unreasonable to add such appendages, and as much so to expect, if they are added, that christian professors should not complain of it as an intolerable grievance.' The Doctor affects, to be at a loss to know, who I meant by ' christian professors,' by his crying out ' Professors of what !' I will tell him, professors

feffors of faith in CHRIST, as the one only SUPREME HEAD of the church, in opposition to all other claims, whether they are made by the POPE, or any christian PRINCES or STATES whatever. He then says, 'Whether the addition of such appendages be reasonable, or unreasonable, is nothing to me; and, which is much more, it is nothing to the case of such an Episcopate as is proposed for America.' Why then, in the name of wonder, did he say any thing about these appendages? If it was nothing to him, that is, the cause he was defending, and nothing to the case of an American Episcopate, it was most certainly to no purpose for him to say a word about them.

In prosecuting the distinction he had made, he observed, 'He who has a small diocess has the same episcopal powers, as he that has a large one; and it matters not as to the validity of the act, whether it be performed by the one or the other.' To which it was answered, as he has summed up the answer, 'It certainly does as to his capacity to serve the ends of his office; and there is, in proportion, the same incongruity in placing Bishops at the head of large diocesses, as in having an universal one.' What now says the Doctor to this? His reply is, 'This considered as an answer to me, and in no other light are we authorised to consider it, amounts to no more than this; that although what I said is allowed to be true, yet something that I did not say is entirely false. The thing which I did not say is, that a Bishop is as able to serve the great ends of his office in a large diocess as in a small one.' It is true, he did not say this; but it is as true, that it was with propriety, and irresistible force

force that I said it. He knows, or is grossly ignorant, that we never disowned the validity of episcopal acts, where Bishops had large diocesses. He knows also, unless he is an utter stranger to the non-episcopalian sentiments, that we judge it highly improper, and an intolerable grievance, that Bishops should be at the head of large diocesses; because it destroys their capacity to serve the ends, designed by CHRIST in the institution of their office. His only business therefore was to show, that this appendage did not affect the Bishop's capacity to answer the ends of his appointment. As the ‘validity’ of episcopal acts was never called in question, on account of the largeness, or smallness, of their diocesses, his mentioning this appendage was quite impertinent, unless with a view to prove, in opposition to us, that it would consist with the Bishops duty; which, it should seem, he does think was any part of what he was called to. However, he goes on, ‘If I had said this [that a Bishop is as able to serve the ends of his office in a large diocess, as a small one,] unless the large diocess is supposed to be larger than in any protestant country—it would not have been so very exceptionable.’—Much might be said here, but I shall make no other answer than this, that when the Doctor understands the full meaning of those words of our Saviour, ‘My kingdom is not of this world,’ and has his mind impressed with a just sense of the duty incumbent on a Bishop in the church of CHRIST, I have no doubt but he will alter his sentiments upon this head.

He now passes on to the trite worn-out instances of *Aerius* and *Colluthus*, but without saying any thing worthy of detaining us very long.

As to *Aerius*; I had said, ‘That *Epiphanius*

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was the first that found fault with him, for his opinion of the parity of Bishops and Presbyters.' Upon this the Doctor, that he might make some shew of learning, egregiously trifles. The only thing that needs a remark is, his observing, 'If an intimation is intended, that *Ephiphanius* was the only person that, *at first*, considered the doctrine of *Aerius* as exceptionable, or that the parity of Bishops and Presbyters was generally admitted in the fourth century, the suggestion is groundless. The united voice of antiquity, and even the concessions of our most considerable adversaries, prove the contrary with invincible evidence.' This is not the first or second time, that the Doctor has discovered his little acquaintance with antiquity; though he speaks with positive assurance, as though he was the most learned antiquary. Episcopal writers of the first figure, such as *Reignolds*, *Jewel*, *Bridges*, Bishop of Oxford, *Whitaker*, Regius Professor of divinity in the University of Cambridge, *Stillingfleet*, and others, would have informed him, had he not read the original authors, that *Jerom*, *Austin*, *Ambrose*, *Sedulius*, *Primasius*, *Chrysostom*, *Theophylact*, were, as to the identity of order upon the footing of divine right, of the same opinion with *Aerius*, though they lived much about the same time; and, I may add, so were *Clement* of Rome, *Polycarp*, *Justin*, and *Irenæus*, who lived before him. It is not therefore in the least probable, that *Aerius* was condemned CHIEFLY, as the Doctor says, for his opinion concerning the parity of Bishops and Presbyters. Had this been the case, most of his co-temporaries must have been condemned likewise, as they were chargeable with the same monstrous heresy. It is far more reasonable to think,

think, that he acted in opposition to the *then* general practice, exciting, in consequence of his opinion, divisions and discord ; and that this, among other things, was the true reason of his condemnation. And this indeed appears to be the purport of the account, the Doctor himself has given us from *Mosheim*, the only evidence he has brought to prove, that *Aerius* was condemned, not 'meerly or only,' as I had said, but CHIEFLY for his opinion concerning the identity of Bishops and Presbyters.

As to *Collytus* ; he has added an 'extract from the synodical epistle of the Bishops of *Egypt, Thebais, Lybia, and Pontapolis*, and from a joint letter of the Clergy of the Province of *Mareotis*, both preserved in the works of *Athanasius*.' But if he had seen fit, as he was desired, to consult *Blondel's* Apologia, or what is said from it in the *Irenicum*, he would have found a full answer to these extracts. I shall here lay before his view what is said in the *Irenicum* as a summary of *Blondel's* representation. It is in these words,* 'First, the pronouncing such an ordination null doth not evidence, that they looked on ordination as belonging, of divine right, only to Bishops ; for we find, by many instances, that acting in a bare contempt of ecclesiastical canons was sufficient to degrade any from being Presbyters. Secondly, if *Ischyra*s had been ordained by a Bishop, there were circumstances enough to induce the council to pronounce it null. First, as done out of the diocess, in which case ordinations are nulled by council. Arel. c. 13. Secondly, Done by open and pronounced schismatics. Thirdly, done *sine titulo*, and so nulled by the then canons. Thirdly, *Collytus* did not

* Iren. p. 381, 382.

not act as a Presbyter in ordaining, but as a Bishop of the *Meletian* party in Cynus, as the Clergy of *Mareotis* speaking of *Ischyra*, his ordination by *Collythus* a Presbyter, making shew of being a Bishop; and is supposed to have been ordained a Bishop by *Meletius*.'

I now come, my readers, to hold out to your view, not a 'CURIOSITY,' but a marvellous phenomenon in the 'regions of controversy.' The Doctor had said, in his appeal, 'No instance of an ordination by meer Presbyters can be found in the church for several ages.' It was offered in reply, 'We should take it kindly to have pointed out to us so much as ONE instance, within the long period of an hundred and fifty years from CHRIST, of an ordination by any Bishop, in any part of the christian world; meaning by a Bishop, an officer in the church superior to a Presbyter. I have lately been looking over the extracts I made twenty years ago from the FATHERS OF THE TWO FIRST CENTURIES, and do not find a SINGLE EXAMPLE of an ordination by Bishops, in the appropriated sense, within the time before specified. If the Doctor would present us with one [that is from the FATHERS within this time] it would be to me a great favour.' What now is the Doctor's answer? It follows in these words, 'Behold, reader, a curiosity. This very same challenge he made in his *Dudlean* lecture, (p. 70) to which a formal and direct answer has been given by Mr. *Leaming*. His words are as follow: I will comply with his (Dr. *Chauncy's*) demand; and I hope he will allow the authority of my author. I might produce many, but for brevity's sake shall mention but one instance; and that is the ordination of *Titus* by St.

St. Paul. That *Titus* had an episcopal ordination appears from the charge St. Paul gave him, *Tit.* 1. 5. ‘For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I HAD APPOINTED THEE.’ St. Paul charged him to ‘rebuke with all authority ;’ and again, ‘a man that is an heretic, after the first and second admonition, reject.’ Here St. Paul commits to *Titus* the whole power of ordaining elders in Crete, and of governing them, and all the christians in that Island. This authority is clearly expressed, and the bounds, in which he was to exercise it, distinctly marked out. Thus it appears, that this was an *episcopal ordination* in our sense of the matter. Our Bishops claim nothing but the very same power that St. Paul gave to *Titus* over the Island of Crete.’ Having cited this passage from Mr. *Leaming*, he goes on, ‘Is not this a fair and full answer to the Doctor’s demand ? Ought he then to be unsatisfied, when all that he asks has been given him ?’ Unless the Doctor [*Chandler*] will allow me to suppose, that he possesses understanding but in a very low degree, which I would not chuse to do, I must hold myself obliged to think, that he KNEW that this was neither a *fair* or *full* answer ; and that I had no reason to be satisfied with it, as NOTHING that I asked, instead of EVERY THING, had been given me. Was it possible one of common discernment should not perceive the gross impertinence of Mr. *Leaming* in bringing to view a pretended SCRIPTURE instance of episcopal ordination, when the instance I desired, in as plain language as I could speak, was one from the FATHERS of the christian church. Would the Doctor have thought

I had given a *fair* and *full* answer to that affirmation of his, 'There is not an instance of ordination by Presbyters to be found in the church for several ages,' if I had only said, 'I might produce many, but for brevity's sake shall mention but one instance,' and that is the ordination of *Timothy* by the laying on of the hands of the Presbytery; producing only those arguments that had been used an hundred times over to prove, that this was an ordination by Presbyters? I am essentially mistaken in the Doctor, and that convened body which first put him upon writing, if they would not have laughed at the mention of such an instance, in opposition to the above affirmation, and treated it with contempt as being altogether trifling. He proceeds, 'Is it not very extraordinary, that he (Dr. *Chauncy*) should so roundly repeat the demand without the least notice of Mr. *Leaming's* answer?' The Doctor will not venture to say, he had not read the following words of mine concerning Mr. *Leaming*, in the letter prefixed to Mr. *Welles's* answer to him, 'Was I inclined to engage in the episcopal controversy, I should chuse for my opponent, one that is better able to manage a dispute, than he appears to me to be.' This is sufficient to account for my repetition of the demand, when so fair an occasion was offered for it. The Doctor will doubtless think it sufficient. And as to my doing this 'without taking the least notice of Mr. *Leaming's* answer,' the plain truth is, I did not esteem it worthy of the least notice, or that any one else would, that had any considerable degree of intellectual discernment. Besides, the Doctor knows Mr. *Welles* had wrote an answer to Mr. *Leaming*, in which he nullified this produced instance

stance, and all that was said upon it ; particularly signifying to him, and to the Public that, the example of episcopal ordination wanted, and desired, was to be selected, not from the *scripture*, but from one or another of the FATHERS of the two first centuries : Notwithstanding which, the Doctor has carefully avoided a compliance with my demand ; though repeatedly made, and so particularly explained as not to be capable of being misunderstood. How then could he, without blushing, go on, and say, ‘ I have sometimes met with persons who would alledge the arguments of *others* that had been answered, and the objections of *others* that had been confuted [He is himself an eminent instance of this] without taking notice of the said answers and confutations ; but Dr. *Chauncy* is the first man I have found in any of the regions of controversy, that could, without any symptoms of perturbation, deal thus with *his own* arguments and objections, after they had been formally answered and confuted.’—One cannot help thinking that the Doctor found himself greatly puzzled, not knowing what to say. To give the desired instance was not in his power—To declare that it was not, would have had an ill aspect on the cause he was defending—To say nothing might have lessened his reputation as the selected episcopal-champion. The best method therefore was to say something, though it should not be to the purpose ; but to do it in the use of language that might lead ignorant readers to imagine, that he had effectually done the business. If the Doctor can give a better account of his conduct, let him do it.

He now knows, if he is capable of being made to know, that what I desire is, an instance
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of EPISCOPAL ORDINATION, in the appropriated sense, from some or other of the FATHERS within an hundred and fifty years from CHRIST. The demand, he owns 'is fair;' and it is modest likewise, as ONE INSTANCE ONLY is required, which he may fetch from any part of the then christian world. He is either able to give an instance, or he is not. If he is able, let him do it; and I will frankly acknowledge, in the face of the world, that I have been mistaken: If he is not able, let him as frankly and openly acknowledge it, and not divert his readers with telling them of *curiosities* and *extraordinaries* in the regions of controversy, which have no existence but as creatures of imagination. I shall only add, as I am in some solicitude for him, lest he should not be able, meerly of himself, to produce the desired instance, I would advise him to call in the aid of the learned convention, of which he is a member; or if they should not be sufficient, let him seek further help from any of the episcopal Clergy on the American Continent. It is really worth his while to be at some pains in this matter; for unless he produces the demanded instance of ONE EPISCOPAL ordination, he cannot, with any tolerable face, in time to come, ask for an example of ordination by PRESBYTERS: Nor may he think he is at all wronged, if we give no credit to his word, should he hereafter say, as he has done, (p. 63) That 'we know, by the best historical evidence, that it has been the UNIVERSAL practice of the church, from the TIME OF THE APOSTLES TO THE PRESENT HOUR, TO ACKNOWLEDGE NONE for BISHOPS, WHO WERE NOT ORDAINED BY OTHER BISHOPS.' And for his encouragement I now publicly assure him, that I will receive as genuine

nuine any instance he may be able to bring from the certainly *spurious*, or *interpolated*, epistles of IGNATIUS, the great oracle of Episcopalians.

THE Doctor now comes to consider the example of the *Waldenses*, which I had mentioned in proof of ordination by Presbyters. And he says here, in direct opposition to as known a truth as is contained in history, ‘That the *Waldenses* were Episcopalians; yea, ‘such high-flyers that they claimed an uninterrupted succession in a line of Bishops as superior to Presbyters.’ If he had affirmed this of the church of Scotland, it would not have been more distant from the truth. Nothing is more evident, than that, among the *Waldenses*, long before they had that name, and from the twelfth century when they were thus denominated, ordination was performed by co-ordinate Pastors, or Presbyters, assembled in synods; as may be seen in the account of the *Waldenses* and *Albigenses*, published by Paul Perrin of Lyons, under the head of discipline. Nay, that famous Episcopalian, Dr. *Reignolds*, who more than equalled in learning either *Mosheim*, or Dr. *Alix*, peremptorily affirms, in his letter to Sir Francis Knolls, that the *Waldenses* were of the same opinion with *Aerius* as to the identity of the order of Bishops and Presbyters. The unknown writer of the answer to Mr. *Owen*, to whom the Doctor is obliged for his account of the *Waldenses*, indeed says, ‘They did affirm, that they had lawful Bishops, and a lawful uninterrupted succession from the Apostles to this day.’—But we all know the equivocal use of the name Bishops; and that it may as well mean officers in the church of the same order with Presbyters, as of a superior order. In the latter sense, the *Waldenses* never pretended to have

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Bishops, or a *succession* of them from the Apostles, as is evident from the general strain of ecclesiastical history ; in the former, they might possibly affirm this. It is most probable this author, or the writer he quotes from, confounded the *Waldenses* with the *Bohemians* ; though it is not true, even in this view, that the *Bishops*, and *succession* spoken of, would be pleasing to the Doctor. For the episcopacy of the Bohemian church was not such an one as he is a stickler for. Says the learned *Comenius*, in his *ratio disciplinæ fratrum Bohemorum*, (p. 19, 20.) ‘ It is true, the *Bohemians* have certain *Bishops*, or superintendants, who are conspicuous for age and gifts, and chosen by suffrages of all the ministers for the keeping of order, and to see that all the rest do their office. Four, or five, or six such have they, as need requires ; and each of these has his diocess. But then the dignity of these, beyond the other ministers, is not founded in the prerogative of honours and revenues, but in that of labors and cares beyond others. According to the canons of the Apostles, a Presbyter and Bishop are one and the same thing ; only a Bishop among them signifies an inspector, or superintendant : And therefore the *Bishops* of the unity are in equal honour among themselves, except that one of them presides for the sake of order.’—But I must not enlarge here. I may have said too much already.

THE Doctor concludes this section with a few feeble attempts to defend some part of what he had said upon the subject of confirmation. Three texts he brought to view, in his appeal, in support of this rite of the church of England. I was particular in taking notice of each of them. To the first and third of these texts he has not
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seen fit, no doubt for a very good reason, to say a word. In answer to the second, he complains of being ‘accused of unfairly quoting a text of scripture; a crime (says he) which I hold in abhorrence—I am sorry Dr. *Chauncy* could think me capable of committing such a flagrant act of impiety.’ I have carefully looked over what he has offered to exculpate himself from the crime, he says, I had charged him with; and shall be glad, if the impartial Public find reason to be satisfied, ‘that he did not suppress the latter part of a text, because if he had given the whole, it would have been at once visible to the reader, that it would have been nothing to his purpose. I will not say a word to weaken the effort he has made to clear up his character in this point; but willingly suffer it to be seen in its full force.

If the reader shall think it worth while to turn to the answer I was particular in making to the two objections against *confirmation*, the Doctor endeavoured, in his appeal, to remove out of the way, he may, perhaps, be let into the true reason why he passed over what was there offered in total silence.

I CONCLUDED what I had to say, on the rite of *confirmation*, with an extract from the dissenting Gentleman against Mr. *White*. The Doctor has thought it sufficient to give us, in answer, the reply of Mr. *White*. And I shall think it sufficient, in return, only to beg the reader to compare this reply of Mr. *White*, with my extract from the dissenting Gentleman; and if he can bring himself to think it worthy of the name of a reply, let him repair to what this same dissenting Gentleman has said in answer to it, in his fifth section; more especially that part of it
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which is contained in p. 172, 173. He will then need nothing further to convince him, unless he is in a disposition not to believe that the sun shines, though he beholds it in its meridian lustre.

It only remains here to assure the Doctor, in acknowledgment for his advice, that I have not the opinion of Mr. *White* that he has; esteeming him no more than a child in comparison with Mr. *Towgood*. And this, I believe, is the real sentiment of all, in the impartial world, who have had opportunity to read their performances. As to Dr *Grey*, he was undoubtedly an inferior man, in all respects, to Mr. *Pierce*; and particularly appears to be so in his controversy with him.

Reply to Dr. CHANDLER'S
Third, Fourth, Fifth, Sixth
and Seventh Sections.

THESE Sections, in the appeal, were principally contrived to give opportunity for a declamatory application to the passions; and they were abundantly employed to this purpose. Nothing that could be thought of, or hyperbolically expressed, was wanting in order to impress the reader's mind with a deep sense of that wretched, deplorable, oppressed, persecuted, perishing condition, the poor church of England in America was unhappily reduced to, through the want of Bishops in this part of the world. These topics of harangue, enlarged on in the appeal, were particularly replied to in the answer to it. The Doctor has said little that is new or material in 'the defence' he has made. It would therefore be a needless trial of the reader's patience to detain him here: However, he will, I trust, bear with me while I take some brief notice of a few things, wherein he has grossly failed in his reasoning, or that fairness with which he should have represented facts.

I HAD seen fit to make two previous remarks. The first occasioned by his saying, 'none but
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Bishops have a right to govern the church, was to this purpose, 'That it was difficult, or rather impossible, to conceive how it should be believed, that none but Bishops have a right to govern the church, while it is believed, at the same time, that the King is the supreme Governor of it, according to the article [the Doctor] referred to, which declares that he hath the CHIEF POWER, the CHIEF GOVERNMENT in all ecclesiastical causes.'—The only reply is, 'This matter has already been placed in so full and clear a light, that to enlarge upon it would be paying but an ill compliment to the reader's understanding.' I may rather with exact truth say, it would be an affront to his understanding to suppose, that he could imagine what had been said, in p. 50 and a few pages onwards, relative to the King's supremacy, should have the least tendency to remove away this difficulty, which can be no otherwise done, than by making both parts of a most apparent contradiction true. It may be worthy of the reader's notice here, I had said, from the several acts of Parliament, relative to the King's supremacy, that he is vested with ALL POWER to exercise ALL MANNER of ecclesiastical jurisdiction, and that Arch Bishops, Bishops, and all other ecclesiastical persons, have NO MANNER of jurisdiction ecclesiastical but BY AND UNDER THE KING'S MAJESTY, who hath full power and authority to hear and determine ALL MANNER OF CAUSES ECCLESIASTICAL. To this the Doctor has not thought fit to say a word. I had also been particular in observing, 'That whatever authority the Clergy of the church of England, whether superior or inferior, are vested with, it is, in all its branches, restrained, by the STATE, within certain bounds, beyond which

which they have no authority : Infomuch, that all the Clergy of the Kingdom, with the Bishops at their head, have no constitutional right to make the least deviation.’ To all this, and much more of the like import, the Doctor has made no other answer, than by referring us to what he had said in some preceeding pages concerning the King’s supremacy, which is saying nothing, because nothing is there attempted to be said in reply to these difficulties. It will, I am apt to think, be at once obvious to the reader, why he did not chuse to point out to us, how NONE BUT BISHOPS have a right to govern the church, when they are so far from being her ONLY Governors, that they are nothing more than SUBORDINATE rulers, and can do nothing in the church but according to the AUTHORITY PREScriptions of the King and his Parliament.

THE other remark, as the Doctor has represented it, ‘ relates to the difference betwixt the complaint as made at the head of this section, and its appearance in the explanation that follows.’ The reader here meets with a notable instance of his critical justice, and candid fairness, in so quoting my words as to find occasion to remark upon them. For I had, in exprefs terms, made the difference between the complaint, and its after-vindication, to consist, not meerly, or only, in what was said ‘ at the head of this section ;’ but IN THAT PARAGRAPH, SOME WORDS OF WHICH [namely these, *none but Bishops have a right to govern the church*] WE HAVE BEEN CONSIDERING. This essential part of the remarked difference the Doctor has been pleased intirely to leave out in quoting my words ; and unless he had been thus unfair, there would have

have been no propriety or pertinency in the reply he has made to them : It is wholly grounded on his unaccountably leaving that out, which he ought to have put in. He owns indeed, that he had said, (ap p. 27) ‘ The American churches, while without Bishops, must be without government ;’ upon which he says, ‘ If he [Dr. Chauncy] had this general expression in his view’ he did wrong in saying it was at the head of the section.’ He is here chargeable with inexcusable inattention, not to say any thing worse. How otherwise could he have made the supposition, ‘ if he had this general expression in view, ? when, in pointing out the difference between the complaint, and its vindication, it was, in the most plain language, directly held out to view ? His insinuating, that ‘ I did wrong in saying it was at the head of the section,’ could be intended only to make way for the singularly beautiful piece of wit that follows, ‘ Few of his readers, I believe, would ever think of looking for the *head* of a thing in the *middle* of it.’ One would naturally suppose, from so striking a flight of fancy, that ‘ this general expression’ was to be found in the *middle* of the section ; whereas, it is the very *first* thing, after what is briefly said by way of introduction, that we meet with. It is not easy to conceive, how the Doctor came to call the *head* of a thing its *middle* ; and upon a misrepresentation too, which any common reader might rectify upon ocular inspection.

He goes on to say, with reference to this general proposition, without Bishops the church of England in America must be without government, ‘ I took notice, that it is to be understood in a qualified sense : But surely there can be no inconsistency in this. It is very common,
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and agreeable to strict method, first to lay down a general proposition, and then to mark out the exceptions and limitations with which it is to be understood.’ It is neither common, nor consistent with strict method or good sense, to limit a proposition that is not capable of limitation. The Doctor’s proposition is of this kind. Can there be government with exceptions and limitations, when all right to exercise government is denied, and for want of this right there is wretchedness and misery? The complaint therefore should not have been in absolute terms, when a limited mitigated meaning only was intended. This is what I aimed to show in my remark, and principally with a view to give particular distinct notice to the reader, that it was in a ‘qualified limited sense only,’ that I was called to consider this complaint. It was accordingly in this qualified sense that I did consider it upon the head of *ordination* as well as *government*, and in perfect conformity to the sense in which the Doctor himself endeavoured to vindicate his own complaint. If the reader will only carry this in his mind, when he reads what he has said (p. 101, 102) he will at once perceive, that the whole of it is a meer vain shew, altogether unworthy of any one who pretends to reason fairly. We shall examine what is here offered.

SAYS he, ‘As to ordination, the general proposition is true without any exception. For without Bishops, upon the principles of the church of England, there cannot be ordination in a single instance.’ And what then? Who ever said there could be an instance of episcopal ordination without a Bishop? He is here

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beating the air, having no one living to contend with. He goes on, 'The Doctor [Chauncy] distinguishes; *no ordination, and ordination with inconvenience and charge, are quite different things.*' Who in his senses ever thought, or said otherwise? Instead of 'laboring under a great confusion of ideas,' my antagonist must have no ideas but what are different from the ideas of all other persons, if he can dispute this. But, says he, 'The position which he controverts is this, that there can be no ordination in America, without Bishops in America.' If he here means, that I dispute whether episcopal ordination can be obtained by Americans, unless there are Bishops in America; it is neither true, nor consistent with his own vindication of his own complaint; or with my answer to it. If the meaning is, that I controvert this position, that no ordination can be performed by Bishops in *America*, unless there are Bishops here, he is challenged to point out the place in which I dispute this, or was called upon by him to do so: If he cannot, he must be looked upon as ridiculing himself, by endeavouring to bring me in disputing as self-evident a truth, as that two and two make four. He goes on, 'In opposition to which [the position, there can be no ordination in America without Bishops in America] he argues, that we may have ordinations in America *with inconvenience and charge.* But how can we, without Bishops, have ordination in America? Why, says my very logical opponent, by having them in *England.*' The Doctor is here illogically insensible, that he is sneering at himself. For it was HE that spake of *inconvenience, danger, and charge*, in having ordinations in *America* by having them in *England.* For these are the considerations,
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and the only ones, in the virtue of which he endeavours to support his complaint upon the head of ordination. If therefore there is any thing ridiculous in saying, ‘We may have ordinations in America by having them in England,’ he only must bear the ridicule; for he is the only person that made this a matter of complaint; and he is more clamorous upon this supposed grievance than any other.

As he never once complained, that episcopal ordination could not be obtained; but grounded his complaint SOLELY upon the *inconvenience, danger, and expence* of being obliged to go to England for it, there being no Bishop in America, this ONLY I was called to consider, and this only I did consider. The illustration therefore he has given us from a *printing press in Holland or Prussia*, can serve no purpose unless to show, that he did not understand his own argument.

I SHALL not think it improper to add here, notwithstanding the Doctor, and a few others have made a mighty noise about ‘having ordinations in America by having them in England,’ and at a vast expence, and the hazard of life, there being no other way in which holy orders can be episcopally conferred on this side the Atlantic; I say, notwithstanding this mighty outcry, there are at least two Bishops now residing in the British America, one in the north, the other in the south part of it, from either of which it is reasonable to think, the episcopal office might be conveyed, with incontestible validity, to an episcopal Presbyter; which would, at once, put an end to all further complaint of expence and hazard in ‘going to England to have ordination in America.’

THE Doctor will not esteem it an objection of any weight against deriving the episcopal office
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from the Canadian Bishop, because he is a POPISH one. For he has expressly assured us, (p. 76) ' That he knows of no reason why ORDERS derived from the PAPISTS should, on that account, be invalid, any more than arguments derived from them should be so ' And he knows also, for he has declared it, ' That the church of Rome, though an OLD HARLOT, even in the opinion of the church of England, may yet bring forth children, harlot as she is, as well as an honest and virtuous matron, and sometimes children better than their parent.' As a POPISH Bishop is, by an extraordinary act of British favor, permitted to reside, and exert his official power, in Canada, now in subjection to England ; it cannot easily be supposed, that he would be so ungrateful as to refuse to comply with so reasonable a request as this of vesting an American Presbyter with the episcopal order. Or if he should ungenerously refuse to do this, there is no good reason to think, but that the Southern Bishop would willingly perform to christian a deed of kindness. It is true, he is a Bishop according to the *Moravian mode* ; but he is notwithstanding vested with episcopal powers, as handed to him in a direct line from the Apostles. It is true likewise, he can convey no human dignity, temporality, or worldly appendage ; but this can be no difficulty, as PURELY SPIRITUAL powers are the ONLY ones that are wanted, or so much as desired ; for these he can communicate as well as any Bishop in England. It may reasonably, and will be strongly suspected, some thing more than that which is PURELY SPIRITUAL is hankered after, if the poor church of England in the Colonies, is suffered to continue in a ' lamentably distressed perishing

perishing condition’ for want of a Bishop, when she may have one, without any hazard of life, and at a small expence of pocket, by only repairing to an AMERICAN Bishop. Surely, the cry of distress and misery, for want of a PURELY SPIRITUAL Bishop will be disregarded, as it ought to be, until it is made evident, that due application has been made to one or other of the *continental* Bishops, and that they have refused to consecrate a Bishop for the Colonies, or to ordain Candidates for holy orders. If the episcopal Clergy had been as zealous in their applications to the Bishops in America, as they have been elsewhere, they might, without all doubt, have had one from among themselves vested with the episcopal powers of ordination and government long before now.

THE Doctor, in his ‘appeal, p. 34, had complained of the *expence* of a voyage to England for ordination; to which the reply was made that is contained in p. 82 of the ‘appeal answered.’ This reply, however candid and just, gave occasion to my being very scurrilously treated in one of the New-York periodical papers: And Dr. *Chandler* himself, in his ‘appeal defended,’ has remarked upon it in a manner much below the gentleman, not to say the christian divine. The reader will bear with me, while I set this matter in a clear and full point of light.

It was said, in the ‘appeal,’ p. 34, 35, in order to represent the disadvantage of being obliged to go to England for orders, ‘That the expence of this voyage cannot be reckoned at less, upon an average, than one hundred pounds sterling to each person. To men of fortune this is an inconsiderable sum; but men of

of fortune must not be expected to devote themselves to the service of the church in America, when the prospect is so discouraging, and so many disagreeable circumstances are known to attend it. The expence must therefore generally fall upon such, as having already expended the greatest part of their pittance in their education, will find it extremely hard to raise a sum sufficient for the purpose.' These are the Doctor's words, and the whole of them. In reply hereto it was said, 'appeal answered, p. 82, 'Another reason [that is, of the disadvantage attending the affair of ordination] is, the expence of the voyage, which cannot be reckoned at less, upon an average, than one hundred pounds sterling to each person.' And this is aggravated by the consideration 'that the expence must generally fall upon such, as, having already expended the greatest part of their pittance in their education, will find it extremely hard to raise a sufficient sum for the purpose.' I candidly suppose the Doctor had never seen, or, if he had, did not remember, at the time of writing, the account of the Society, published in 1706, in which they say, (p. 74) 'All young students in those parts (meaning the Colonies) who desire episcopal ordination, are invited into England; and their EXPENCES in coming and returning are to be defrayed by the Society.' According to this invitation there is no hardship, as to the article of 'expence' that can be complained of, unless absurdly, but by the Society themselves; and they can have no just reason for complaint, as the money they expend in this way is as properly bestowed, as in the support of the missionaries themselves.' This, verbatim, is what I said, and all that I said. Who could

could have imagined, that what is here offered, in so candid a manner, without so much as an harsh or provoking word, should have been made an handle for the base and injurious reflections that have been cast upon me!—But let us hear what the Doctor has said, in his 'appeal defended.' Having owned, (p. 124.) 'That I very candidly supposed he had never seen, or, if he had, did not remember, at the time of writing, the account of the Society, published in 1706;—he goes on to argue, 'The complaint made in the 'appeal' is, that the voyage is *expensive*; the answer by Dr. Chauncy is manifestly contrived to excite the idea, that it is not expensive.' It is really unaccountable he should be able to move his pen to write thus, when he could not but know, if in seeing he would see, that my answer, in the whole of it, was grounded upon the supposition that the voyage was attended with *expence*; nor is there a word in it, from whence it can be inferred, that I did not think this to be a certain truth. He proceeds, 'The complaint says, the expence, upon an average, is an hundred pounds sterling to each person; the answer leads the reader to believe, that it is not a farthing.' He should rather have said, it leads the reader to believe, that it would not be a farthing, if the Society defrayed the charge conformably to the promise they published for the encouragement of Colony-students to go to England for orders. And, as they have never revoked this promise that we non-episcopalians know of, (for such revocation is no where contained, that we can find, in the published accounts of their proceedings) we ought, in honor to them, to suppose, that they, and not the students they have

have invited into England, are at the expence of the voyage, unless it is otherwise defrayed. He says yet further, ' But this is not the worst of it ; the answer appears to me to be *artfully* calculated to lead the reader also to believe something further—namely, that concerning a plain matter of fact, with regard to which it is impossible any Missionary can be mistaken, I published to the world an absolute, wilful falsehood ; a falsehood, which was known to be such, not only by every Missionary on the Continent, but by every member of the Society both here and at home, and by every Bishop in the Kingdom. So that I fear the Doctor really intended to lead his readers to believe me to have been in this matter, both a notorious liar, and abominably stupid. I have freely mentioned what I strongly suspect, and what I know to be suspected by many others. If he can exculpate himself, I think it greatly concerns him to do it : Or if any of his friends can clear him, it is in their power to do him a most essential service. Nothing less, in my opinion, can excuse him to the world, and to his own conscience, than proper evidence that he himself believes, and has reason for believing, that I have actually been guilty of such base and absurd conduct, as his insinuations manifestly imply.'—It must, I should think, appear to the reader, that the Doctor, instead of being ' very candid,' has discovered a total want of candor in what he has here said. He expressly declares, 'That I had very candidly supposed, he had not seen, or did not remember, the Society's engagement in 1706 ; and yet, in direct contradiction to this acknowledged candor, he would lead the reader to think, that it was my intention to represent

represent him as an abominably stupid liar. It was in truth my real design, explicitly as well as candidly signified, to guard him against entertaining any such thought. What other imaginable end could I have had in view? I should have acted the part, not of an 'artful calculator,' but of a weak silly person, to have made the supposition, the Doctor himself calls a 'very candid one,' if it had been my intention to make the reader believe he was 'a notorious liar,' as having published a known wilful falsehood. What should lead him 'strongly to suspect' this was my design, I am not able to conjecture, unless he felt within himself a consciousness of guilt in this matter; which might be the case. For though I neither said, nor intended to say it before, I say it now in plain words, that he did not declare the truth, however 'impossible it was that any Missionary should mistake in so plain a matter of fact,' if he intended to make his readers believe, agreeably to the evident import of his words, 'That the expence of the voyage to England for orders, was, to each person,' out of his own pocket, without exception, 'one hundred pounds sterling.' I am sure he did not know this to be true, because I know it to be false: Nor does any Missionary on the Continent know it to be true, because the consciences of some of them will tell them to their faces, that pious donations have wholly, or in great part, defrayed the expence of their going home for holy orders. It is indeed common in these parts, however it may be where the Doctor resides, for candidates to be much assisted in their voyage: I believe there are those, who have crossed the Atlantic for ordination, without being at any expence of their

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own. It does not therefore belong to me, but to the Doctor, to 'exculpate himself.' or to get some friend to do it for him : Nor otherwise can he 'excuse himself to the world, or his own conscience,' for what he has here published that is not agreeable to truth. How far he might do this 'wilfully,' or 'stupidly' or 'notoriously,' or 'abominably,' is best known to himself ; though I am so candid as to think, that he did it rather through want of due consideration, which is a fault he is too apt to be betrayed into.

He has been pleased, in a note, at the bottom of p. 125, to insert the following words, 'The author of a *fictitious* letter from a member of the Society, which has been published in one of the New-York papers has endeavoured to vindicate Doctor *Chauncy* from the charges of falshood and insincerity, which had been brought against him [in another of these papers] on account of his conduct in this affair. But, unless he should have the good luck to meet with an abler and fairer advocate, his reputation must suffer, wherever the case shall be known.' I cannot help saying here, I did not think Dr. *Chandler* was so little of a Gentleman as to insinuate to to the Public, from the scurrilous writer in *Gaines's Gazette*, that I was 'chargeable with falshood in this affair,' and to declare 'my reputation must suffer, unless I met with an abler and fairer advocate, than that member of the society,' who wrote in my vindication.' He knew, as he had eyes to see, that this charge of falshood brought against me was grounded upon a *false* representation of what I had said—He knew also, that neither that writer, or any other, to this day, has so much as attempted to
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return an answer to what was offered by my advocate to justify me against this charge—And he knew further, that, as ‘good luck’ would have it, ‘so able and fair an advocate,’ as Dr. *Chandler* himself, has appeared in my vindication : For he has declared, in express words, (p. 125) ‘That the Society published such an invitation, in 1706, I believe to be true.’ How then could he endeavour to lead the Public to believe, that it was false ? Is this consistent with that honest fairness which might reasonably be expected from one who professes to be a christian Divine.

It may deserve the reader’s special notice, though the Doctor would, from a *fictitious* writer, insinuate, that I was chargeable with falsehood, he has not ventured, in his own reply, to exhibit such a charge. Instead of this, his charge is, that I had artfully endeavoured to make the reader believe, that HE had been guilty of falsehood. He says not a word tending to fasten falsehood upon me ; but his zeal is wholly spent in throwing blame upon me for leading the Public, as he imagines, to think, that I intended to represent him as ‘a notorious wilful liar.’ How strangely different is the charge the Doctor has brought against me, from that he refers to in the margin ? And how unaccountably inconsistent is he with himself, in mentioning this latter charge as hurtful to my reputation, when he has himself declared it to be false ? For this is the meaning of his acknowledgment, ‘that the Society published such an invitation, in 1706, I believe to be true.’

HAVING made this acknowledgment, he goes on to represent the ‘invitation of the Society’ as nothing to my purpose. Says he, ‘It appears

pears that it was only occasional.'—Very true ; but what was the occasion ? The reader will be best able to judge from the invitation itself, which I shall here insert at large ; and the rather, that the Public may, from what they shall see with their own eyes, be indisputably convinced, that I have been treated with great dissingenuity and baseness.

IN an account of the Society for propagating the gospel in foreign parts, &c. London, printed by *Joseph Downing*, 1706, p. 74, 75, it is said, ' All young students in those parts [the Colonies] who desire episcopal ordination, are invited into England, and their EXPENCES of coming and returning are to be DEFRAIDED BY THE SOCIETY, in pursuance of an ORDER MADE TO THAT EFFECT. And the form of a letter was prepared, and allowed to be sent to the GOVERNOR OF NEW-ENGLAND, and one of the like importance to the EPISCOPAL CLERGY in those parts, encouraging the sending over hither such young students as are inclinable to be ordained, and to embrace the mission.'

IN an abstract of the proceedings of the Society, annexed to Dr. *Kennet's* sermon, Feb. 15, 1711, 1712, p. 44, is the following passage, ' The Society apprehending that nothing would more effectually tend to justify their good endeavours, and to promote the success of them, than to INFORM THE WORLD of their foundation, establishment, and continual progress, did agree, that the book, called, ' An account of the Society for propagating the gospel in foreign parts, with their proceedings and success, London, for *Joseph Downing*, 1706, 4to,' should be reprinted with a continuation down to the present time.'

FROM

FROM these extracts, it appears, with a meridian lustre, that the Society wanted and desired Colony-Missionaries, and that this was the OCCASION of their publishing their invitation, wherein they PROMISE to defray the EXPENCE of such as shall be inclined to go home for holy orders : and this ‘ invitation’ and ‘ promise’ were, without all doubt, communicated in the ‘ letter’ that was prepared to be sent to the EPISCOPAL CLERGY, that they might communicate them to the Colony-students for their encouragement to go home for ordination. And it is observable, five or six years after the first publication of the ‘ account’ in which this invitation and promise are contained, it was agreed and ordered by the Society, that it should be REPRINTED to promote the success of their proceedings. Who now can suppose, that the printed and reprinted INVITATION and PROMISE of the Society ought not to be looked upon as an obligation lying on them, in point of honour and justice, to defray the expence of the voyage to England for orders, unless it is made known to them that it has been defrayed some other way ?

BUT, says the Doctor, before the first candidates from this Country went home for holy orders, the invitation was recalled, or rather had expired.’ He would do well to tell us, how it should expire, if it was not recalled. And let him, if he can, produce its revocation in any account the Society have given of their proceedings. Until he is able to do this, he must excuse us Non-episcopalians, if we are not able to see, but that the Society is STILL as strongly obliged as ever to make good their PROMISE to the Colony-students, unless it may have been

been vacated in any instances by the payment of the expence of the voyage by their episcopal friends here. The Doctor may, if he pleases, call this invitation of the Society an 'antiquated' one, and compare it to 'one of the English statutes against the *Lollards*;' but it is easy to perceive, that he here substitutes laughter in the room of sober argument, and for a very good reason no doubt. He would justify the invitation as 'antiquated' by saying, 'That neither the first candidates that went home for holy orders, nor any of their successors, *so far as I can learn*, have received benefit from it.' This, if true, is really strange, and reflects no small dishonor on the Society. But the Doctor, perhaps, may in time make higher attainments in learning of this kind, than he is at present possessed of, and find that both the 'first candidates,' and 'some of their successors' too, have received benefit from this invitation and promise of the Society. I am the rather disposed to believe, that this is the truth of the case, from that respect which is due to so venerable a body of men; and assure the Doctor, though he 'has 'so publicly and boldly asserted' the contrary, it has no influence to put me upon 'suspecting my own ignorance' in this matter. For it is no infrequent thing with him to affirm that, both 'publicly and boldly' which he never would have done, had it not been for want of more knowledge.

He very justly assures the Public, (p. 153) That 'I will not allow that the church of England, in the Colonies, is distinguished and stigmatised by a want of those religious privileges, which are granted to all other denominations;' and for this very good reason, because 'Episcopalsians

copalians are allowed the same liberty with all other persuasions, and do, with as much freedom from molestation, worship GOD in the precise way they themselves are pleased to chuse :’ Upon which he cries out, ‘ Can he be serious when he says this ? Or does he mean to insult us ?’ I mean to insult no body ; but I seriously spake a real truth. ‘ Is it the truth, that we have the same *liberty* with all other persuasions ?’ I affirm it is the exact truth. ‘ Do not they all enjoy their own religious systems compleatly, and in every part ? But can this be predicated of the church of England ?’ If it cannot, it is not owing to any want of liberty, but to their not using that liberty which is equally granted to all denominations without distinction. ‘ We complain that we are destitute of the power of ordination, and are not allowed to enjoy several of the institutions of our church, which we hold in great esteem and veneration’. The answer is short and easy. Episcopalians are as much allowed, as other denominations, to procure for themselves the full enjoyment of all the spiritual privileges of the Kingdom of CHRIST. Nothing restrains them from deriving, whenever they please, ordaining, governing, or any other religious power, in it’s pure, naked, simple, spiritual nature, which is all they desire, from the Bishop in Canada, or Pennsylvania ; or from a Bohemian or Waldensian Bishop ; [it will be no difficulty with the Doctor that he is an high-flying one] if they cannot derive these powers from an English one : They are indeed at full liberty to ransack the whole earth, that they may enjoy their truly apostolic Episcopacy. If other denominations have their own Pastors and Teachers, their own religious worship, government and discipline,

pline, it is the result of nothing more than that PERMISSION, I might say RIGHT, which Episcopalians are EQUALLY FAVOURED WITH; and, in consequence of this permission, or right, they also might have their Bishops, and their own apostolic form of episcopal government. What should hinder? They are no more under restraint, than the other denominations, by any interposing act of the state, either in England, or America; but are at full liberty to provide themselves with such spiritual officers, discipline, and worship, as they shall think agreeable to the will of CHRIST; and if they do not, or will not, thus provide themselves, what imaginable reason have they for complaint? Should it be said, their principles restrain them from the procurement of apostolic Episcopacy in any way but from the King or state, and by being distinguished from all the other Colony-denominations: In this case, the reply was given in the answer to the appeal, in these words, 'It is from their principles only that they are hampered with difficulties.' The Doctor, upon this, has discovered, as he had often done before, that his peculiar talent is not that of reasoning. He can perceive no difference between difficulties, suffered upon principle, in consequence of the non-bestowment of distinguishing favour, and difficulties that are suffered for not complying with the arbitrary, tyrannical precepts of men, in violation of the rights of conscience: Yea, he would make us believe, that difficulties suffered, upon principle, through want of a grant of favour, may, with as much pertinency, be complained of, as any of the tortures the Saints of the Most High have been harrassed with, for their adherence to their GOD, from
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the greatest persecutors that ever existed. I shall only say here, for once borrowing the Doctor’s own polite words, ‘This is the weakest of all the weak things he has said.’

It was observed, ap. ans. p. 130, 131, ‘That the Non-episcopalian Clergy and Laity, in the town of Boston, in one week only, subscribed two thousand pounds sterling for a fund to support Missionaries among the Indian natives, upon condition there might be an incorporated society among themselves for conducting and managing this important affair; that an incorporating act was prepared, and passed by the several branches of the government here, and sent home for the Royal sanction, without which it could not continue in force: But that it soon met with a negative, by means of which this whole money was lost, and as much more we had good reason to expect would be subscribed.’ This was complained of as a great hardship. And it was then added, ‘We should esteem the hardship much greater, if, in any measure, it was brought upon us by EPISCOPAL influence. I will not too positively say it was; but this I will say, and in the words of a letter from home.’—The words were inserted at large. What now says the Doctor? Instead of taking the least notice of this letter, he mentions it, from one he calls the very sensible author of a vindication of the Bishop of Landaff’s sermon, as ‘an utter improbability, that a number of eminently pious men, who have the conversion of the Savages much at heart, would oppose such a measure for that purpose.’ I am heartily sorry I am obliged to say, that this ‘number of eminently pious men’ have given the Public so little reason to think, that they have the

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conversion of the Savages much at heart.' Had this been the real truth, it is impossible but they should have done much more than they have ever yet done to promote their conversion. They have made it abundantly evident, that they had at heart the PROPAGATION OF EPISCOPACY, much more than the 'conversion of the Savages;' and, if we may be permitted to judge from their conduct, we shall naturally, and almost necessarily, be obliged to think, they would be in readiness to oppose any plan for the conversion of the Savages, that did not propose to convert them by EPISCOPISING them. He subjoins, from the same very sensible author, an extract of a letter, from one of the *most important* members of the Society to his friend in this Country, in which it is said, 'The plan, as presented, was liable to several objections; particularly, that the members were to be accountable only to themselves. However, the Society made NO OPPOSITION TO IT.' It was not said, the Society, in their character as such, made opposition to our incorporating act. It may be true, as this letter declares, that the Society made no opposition; but it may be as true, notwithstanding what is here affirmed, that some of its members, and its most important ones too, in their private capacity, might oppose it with their whole influence. The Doctor also brings in Mr. *Apthorp*, 'after enquiry upon the spot' as saying, 'I can affirm upon very good authority, that neither the *Society*, nor any *Episcopalians*, AS SUCH, opposed the act of the Bolton assembly.'—This may be true, and not inconsistent with the account that has been given us by others, who were upon the spot as well as Mr. *Apthorp*, and as capable of making

making enquiry as he can be supposed to be. The letter the Doctor has passed over in silence says, ‘There is reason to think, an account of the incorporating act was sent to LAMBETH as early as to—The Arch-Bishop was prejudiced—Umbrage was taken at the new society—The least attempt to take subscriptions here would have blown up the suspicions of the church, and society, into an open flame.’ This account we had from one, who, to say the least, was under as good advantages, as Mr. *Apthorp*, to know the truth of the affair. And it is observable, Mr. *Apthorp*’s affirmation is designedly worded with particular guard and caution. ‘Neither the *Society*, nor any Episcopalians, as such, opposed the act.’ No one ever said, the *Society*, as such, made opposition; though, notwithstanding what is here affirmed, some of its members, and even the Arch-Bishop of Canterbury, its President, might be in the opposition: And it may, in like manner, be true, that Episcopalians might use their influence against the passing this act, though they might not do it as such. His saying, ‘it was rejected upon political and commercial reasons, when there was not one Bishop present,’ may, to weak minds, have a plausible appearance; but the disguise is thin, and easily seen through. It was never imagined, had there been EPISCOPAL influence, but that it would be kept out of sight, in the management of the affair at the board of trade. They must been blunderers in deed, if they could not have assigned some other reasons of their conduct, than that they had been applied to by Bishops, or an Arch-Bishop, though not in their capacity as members of the Society, or as vested with the episcopal office. The Doctor now
speaks

speaks of my taking no notice of 'so clear and full evidence of the Society's innocence, as one of the strange modern phenomena, which admit not of an easy solution.' It is at once solved by only saying, it was none of my business to take notice of this evidence, until he had produced it; upon which I have made it very plainly to appear, that, instead of being 'clear and full evidence,' it is in reality no evidence at all. The reader will, I believe, think it very extraordinary, in the Doctor, to call me to an account for taking no notice of evidence he had not laid before me, and knew not that I had ever seen, while, at the same time, he is himself chargeable with taking no notice of the letter he had placed before his eyes, containing much stronger counter-evidence. I will not account for this, by supposing 'he wrote in a hurry, and did not give himself time for recollection:' A much better reason may be assigned, namely, his finding himself unable to return a just answer to the contents of so material a letter.

MANY other things, contained in this part of the Doctor's defence, are justly liable to exception; but he desires 'the controversy may be brought into a narrower compass; and the reader, I imagine, will think with me, that it would be needless to take any further notice of what is here said, as being remote from the GRAND POINT in dispute. To this therefore I shall now immediately proceed.

Reply to Dr. CHANDLER'S Eighth Section.

THE Doctor comes, in this section, to invalidate the objections that had been brought against the proposed plan for an American-Episcopate. And here it might have been expected to find him exerting himself *with* the greatest vigor and strength. But we are greatly disappointed. He discovers less spirit, and is less convincing, in what he has offered upon this MAIN POINT in controversy, than in any part of his performance. He seems indeed to have kept this GRAND OBJECT out of sight as long as he could, if we may judge from the 198 pages he wrote before he came to it. And it would have been, perhaps, as much to his honor, if he had wholly passed it over in silence, unless what he has said had carried more weight with it.

BEFORE he enters upon the consideration of the objections to the episcopal plan for America, he takes notice of two or three other things, which must detain us a while.

In the 'appeal answered,' in a marginal note at the bottom of p. 133, mention was made of a copy, that had appeared in one of the public news-papers, of the petition that was sent by a
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number of episcopal Clergymen to the University at Cambridge, in which some things justly exceptionable were pointed out. The Doctor's reply is, 'I can and do assure him [Dr. Chauncy] that it is fictitious and false; and that the Convention sent home no such address, nor any that contained similar expressions with these censures.' I also can and do assure Dr. Chandler, that it would have given both myself, and the Public, much greater satisfaction, if he had here inserted a copy of the petition itself, properly authenticated. We might then have judged for ourselves, and not been put upon yielding implicit faith in his bare word; which though true in his own apprehension, might possibly be otherwise in the view of others. Whatever the Doctor, or the Convention may think, it carries with it no good aspect, that they so resolutely keep secret their petitions, when copies of them have been desired; putting us off by telling us, they do not contain that in them which we have heard they do, and in such ways that we shall believe what we have heard, until we have opportunity to see with our own eyes.

It was said, ap. answ. p. 135, 'Some of the most respectable Episcopalians, in these parts, for sobriety, good sense, and a steady attachment to the interest of the church of England, have declared it to be their opinion, that Bishops would be of no service here, and that they did not desire they should be sent.' The Doctor, upon this, affects to be at a loss to know what 'peculiar idea' I intended to convey by the phrase 'respectable Episcopalians;' which could not easily be accounted for in any other person, as I was particular in representing them respectable 'for their sobriety, good sense, and steady attachment

attachment to the church of England.’ He is much puzzled to understand the meaning of the ‘indefinite word, SOME ;’ whether I intended by it ‘two, or two hundred.’ It could not well have been ‘impossible’ for him to have known my meaning, in the use of this innocent word, if he had only allowed himself to read the immediately following sentence. ‘And it is to me, as well as to MANY I have conversed with upon this head, EPISCOPALIANS among others, very questionable, whether, if the members of the church of England, in these northern Colonies, were to give their votes, and to do it without previous CLERICAL influence, they would be found to be on the side of an American Episcopate.’ One might ‘possibly’ have guessed at what I meant by the word, SOME, after this explanation of myself. But the Doctor chose rather to make a shew of being witty, than to argue ; though his wit is wholly grounded upon a partial representation of what I had said. He goes on, ‘I question whether there is an Episcopalian on the Continent, either of a more or less respectable character, including in it some degree of attachment to the interest of the church, that has objected against an Episcopate upon the plan of the appeal.’—What he here says, put into plain English, is this ; he questions whether truth can be spoken unless by himself, and a few others who speak as he would have them. But why does he question, whether any Episcopalian has objected to an Episcopate upon his plan ? The reason is, because ‘he must act a very unnatural, inconsistent part. For how absurd is it for a man, who is attached to the church of England in America, not to wish its soundness and health ?’ And here he goes on repeating, in a way,

way of argument, what he had often urged before in favour of his American Episcopate. But what is all this to the point? It is a *fact*, not a *speculative truth*, we are now upon. And the Doctor must know, unless he is a great stranger to the world, that *facts* and *speculative arguments* do not always harmonise with each other. Besides, where is the difficulty in supposing, that most Episcopalians on the Continent may have a quite different notion of the plan for an American Episcopate, from that the EPISCOPAL CLERGY have of it, who were its ONLY FORMERS, and the ONLY PETITIONERS that it might be carried into execution? Might they not be apprehensive of danger from a plan contrived by the CLERGY, and sent home for ratification, without their consent, or being applied to for it? Surely, it is not impossible they should think, notwithstanding all the Doctor has said, that the mission of Bishops into the Colonies would do more hurt than good. This, I know, is, in fact, the opinion of MANY Lay-episcopalians, and, I believe, of the greater part of them in the New-England Colonies. I shall only add here, speculative arguments are no more fitted to invalidate the truth of this fact, than they would be to prove that there were no Episcopalians on the Continent. For it would be a much easier task to prove it speculatively absurd there should be any, than that they should be against the proposed Episcopate.

THE Doctor animadvertes upon nothing further, until he comes to p 138, where he says, that 'I objected to their plan because I thought it had been illegally settled.' And for aught any thing he has proved to the contrary, the objection to the plan, for this reason, stands firm and unshaken

unshaken. He says, 'I take it for granted, that what has been done by our friends and superiors at home relating to it [the plan] has been done without the King's approbation.' And well I might, as we were told of a scheme for the mission of Bishops to the Colonies, settled by Clergymen at home, and approbated by Clergymen here, to the *intire neglect* of his Majesty, without whose LICENCE, not even the CONVOCATION have any right to settle such a plan, or so much as ATTEMPT to form it. The Doctor allows, 'that the two houses of Convocation have no authority, without a ROYAL LICENCE, to attempt, enact, promulge, or execute any canon, by whatever name it might be called, which should concern either doctrine or discipline.' But says he, 'This notwithstanding, the Clergy, even in convocation, are still, in several *inferior* instances, left perfectly free.' It would be strange, if they were not. But how does this prove, that they are 'left perfectly free' in such SUPERIOR instances as the settlement of a plan for the new modelling the power of Bishops? The King's supremacy, as head of the church, is not more nearly concerned in any ecclesiastical affair whatever. He goes on, 'The two houses of Parliament cannot, without a Royal licence attempt, enact, promulge, or execute any statute, more legally than the two houses of Convocation can enact a canon.' This is expressed very much as it would have been by one who did not understand the proper rights of Parliament. If the thing meant is, that the two houses of Parliament, and the two houses of Convocation, are under the same constitutional restraint, he is entirely mistaken. The two houses of Parliament are perfectly at liberty, without any Royal li-

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cence, not only to ATTEMPT, but actually to form, any statute, plan or canon, in order to its being enacted, promulged, and executed in consistency with the constitution : Whereas the two houses of Convocation are restrained, by the statute of the twenty-fifth of *Henry* the eighth, called the act of submission, from so much as ATTEMPTING any law, or canon, or whatever other name may be given to it, without LICENCE FIRST GRANTED TO THEM BY THE KING ; and having, in virtue of his licence, agreed on any canon, or constitution, they are not permitted to PUBLISH it, until it has obtained his confirmation. * And if it is accounted inconsistent with the King's supremacy in ecclesiastical matters, for even the *Convocation* to ATTEMPT to form, settle, or publish a plan for the regulation of the church, without his GRANTED PERMISSION, though, in so doing, they should profess the highest regard to ' the public good ;' it ought certainly to be esteemed much more so for other Clergymen to do this, especially in bodies convened for the purpose, not by authority from the King, but of their own heads : And it makes no alteration in the case, whether they are superior or inferior Clergymen, or a mixture of both, unless in the degree of dishonour that is hereby reflected on his Majesty as, under GOD, the supreme head of the church. They may speak of themselves as ' consulting the public happiness,' and doing it ' with the utmost fidelity,' and all ' deference and submission to the wisdom of government ;' but time was, when they would, notwithstanding such a compliment on themselves, have been called ' disaffected associations,' and as such been ' suppressed ;' as has often been the case.

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* Vid. *Burn's Eccles. law*, under the word *Convocation*.

THE Doctor takes occasion here peremptorily to declare, ‘ That I have pronounced all consultations of their Bishops for the interest of religion to be, in general, an infringement of the King’s supremacy, unless a licence for that purpose is formally granted from the Crown.’ He has been so wise as not to refer to the page in which I say this ; and until he is pleased to do it, I shall think myself at full liberty to esteem what he has offered as a gross misrepresentation.

He seems to look upon ‘ consultations for the interest of religion,’ and laying plans for a new regulation of the power of Bishops, and the exercise of discipline in the church of England, as meaning one and the same thing. But he ought to have known, that NO ROYAL LICENCE is made necessary for consultations to promote the general interest of religion ; whereas, even the whole body of the Clergy, superior and inferior, are not permitted, though legally assembled in Convocation, so much as to ATTEMPT a plan for new modelling, in any part, the ecclesiastical constitution, without a LICENCE formally granted herefor by the King. Can it then be supposed allowable, for a *deputised Clergyman* to proclaim it to the world, without the least hint of any GRANTED LICENCE from the King, that such a plan has been ‘ privately formed and settled by some superior Clergymen at home, and approbated by the episcopal Clergy here,’ and in convened bodies for the purpose ?—He would now suggest, ‘ That the King had been consulted, and given undoubted proofs of his approbation of the measure.’ Why then was not the plan introduced with particular notice of so important a point of deference to the Royal supremacy.

supremacy ? Was it more proper to tell the Public, that the episcopal Clergy here were agreed in this plan, than that his Majesty had approbated it ? And why is there not now exhibited in form some authentic proof of the KING's LICENCE to contrive and publish the plan we have had held out to view ? This would have been much more satisfactory, than barely to insinuate, or say, ' That it had been honoured with the King's approbation.'

SENSIBLE, I suppose, of the insufficiency of all that had before been offered, the Doctor now gives us the following very extraordinary information. Says he, ' The charter granted to the Society for propagating the gospel, has the nature and efficacy of a commission.' For what ? Why, ' by this charter, or commission, the members are warranted to concert measures, and to settle plans, for the carrying on the design of that incorporation in the most effectual manner.' Very true ; but was it any part of the design of that incorporation to ' settle plans' for a new modelled church of England ? The Doctor is, I believe, the first man that ever dreamed of a ' Royal commission' in the Society's charter, empowering its members to contrive schemes for governing the church of England in a manner different from that which has been ordained by the King and Parliament. They might probably think, ' That an American Episcopate was highly expedient' in order to their propagating Episcopacy, instead of religion in general ; and they might hereupon ' sketch out a general plan for sending Bishops to America, which plan might be publicly approved, and patronised by her Majesty Queen *Ann.*' All this may be true, and perfectly consistent with due honour to the
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Royal supremacy. For it is not merely a plan for sending Bishops to America, that is inconsistent herewith ; but a plan that proposes their mission to carry on the business of ecclesiastical government and discipline in a manner quite different from that which is enjoined by the authority of the King and Parliament. The proposed plan, as ‘ resumed and digested with peculiar attention ;’ is of this sort ; and therefore a direct violation of the seventy-third canon, which enjoins, ‘ That no Priests, or Ministers of GOD’s word, nor any other persons shall meet together in any private house, or elsewhere, to consult upon any matter, or course to be taken by them, or upon their motion, or direction by others, which may any way tend to the *impeaching*, or *depraving* of the doctrine of the church of England, or of the book of common prayer, or of any part of the government or discipline now established in the church of England, under pain of excommunication *ipso facto*.’ The Doctor says here, ‘ Whoever knows any thing of the history of the times in which the canon was framed, must be sensible that it was designed against a very *different sort* of persons from those venerable prelates, who formed and settled the plan for an American Episcopate.’ If venerable prelates at home formed this plan, and episcopal Clergymen here approved it in convened bodies for the purpose, they are chargeable with the very crime this canon was designed to guard against ; and it is more aggravated in them, than in ‘ the different sort of persons’ it might be supposed would be liable to condemnation by it. He adds, ‘ And as it was designed against a very different sort of persons, so the words of it *clearly point out*

a very different conduct. The conduct of the persons concerned in the forming and approving this plan, is as like that pointed out and condemned, in the canon, as words can make it. There has been 'the meeting together of Priests and others ;'—they have met together 'in private houses or elsewhere ;—and the design of their meeting was 'to consult upon a course to be taken by them, or upon their motion,' in order to affect an alteration 'in some part of the *government*, or *discipline*, now established in the church of England :' which, without all dispute, is the very fault intended to be testified against in the canon. There is no way, indeed, in which this established mode of government in the church of England can be more directly and effectually *impeached*, or *depraved*, than by practical endeavours to get it changed. And it will not be pretended, that this is not the tendency of the proposed and published plan. Whether the 'combinations and consultations,' to this end, 'are factious,' or not, must be determined by the canon itself ; which certainly supposes them to be so.

I SAID, in my answer to the appeal, the proposed plan 'is a plan for altering the government and discipline of the church of England in the Colonies.' To which the Doctor replies, 'Does he then believe the canon was intended to secure the government and discipline of the church of England in the Colonies ? Without this intention the proposal of any alteration in the form of ecclesiastical government here can be no violation of the canon.' Why do Colony-episcopals glory in being members of the church of England, if there is no church of England here. And if there is, it is as as reasonable to suppose

pose the canon was intended to guard its established form of government against *impeachment* or *depravation* here, as at home. But, says the Doctor, ‘What is the nature and tendency of the alteration proposed? Is it to deprave the government of the church of England at home? No; it is in reality to honour it, by endeavouring to bring the government of the church here much nearer to her pattern, than it is, or can be, while destitute of Bishops.’ One, having no bias on his mind, would not think it reflected much honour on the government of the church at home to make alterations and amendments in it, before it is thought fit to be exercised here. And the supposed alteration most certainly *depraves* it, as it restrains Bishops from the exercise of that government over the *Laiety*, they are entitled to, not only from the grant of the King and Parliament, but, as the Doctor believes, of JESUS CHRIST and his Apostles. He goes on, ‘Nor is the plan for a different mode of an Episcopate for the church of America, any *impeachment* of that under which it exists in England.’ The proposing, and endeavouring, an alteration essentially carries in it the idea of an impeachment. It is not possible it should be altered without being impeached. What imaginable reason can there be for a change in any mode of government, unless it be supposed, insufficient, imperfect, and not suitable to be exercised, in those respects at least, wherein a change is desired and endeavoured. And this is the very thing here meant by its being *impeached*. But, says the Doctor, ‘As to such externals, the church of England has always allowed them to be things that are alterable, and that they ought to be altered, according to the circumstances and
opinions

opinions of different Countries, or even of the same Country in different ages. When she has made this alteration in 'such externals' at home, America will of course reap the benefit of it, should an Episcopate be settled here; but until this is done, it will be an *impeachment* of the mode of government in the church of England at home, to propose a different one for the same church here. It is an idle thing to say, 'That circumstances in America require that the externals of an Episcopate should be under a regulation peculiar to this country.' Episcopals *here* and in *England* are members of one and the same church; and no circumstances, unless those of a meer worldly nature, which have nothing to do with a purely spiritual kingdom, can make it fit, suitable, or reasonable, that the mode of an Episcopate should be different from what it is at home.

THE reader will, perhaps, by this time be disposed rather to wonder, than 'laugh,' at the Doctor's 'audaciousness' in making so light of the 'fulminations' of an established canon against *impeaching*, or *depraving* the constitutional government and discipline of the church of England. He, together with the other framers, approbators, and publishers, of the proposed plan of *impeachment* would do well to consider, whether they are not, by the determination of their own church, 'excommunicated' persons.

THE way being thus prepared, we now come to the GRAND POINT in debate, the proposed plan for an American Episcopate. According to the Doctor's desire, in his 'appeal to the Public,' objections were brought against this plan. He has endeavoured in his 'appeal defended,' to take off the force of them. We shall impartially

tially examine what he has said upon each objection distinctly.

OBJECTION I. ‘The government and discipline of the church of England, under the proposed American Episcopate, is injurious both to the church, and the Bishops that are to preside over it.’

‘It is injurious to the church.’ And why? ‘Because it is to operate on the Clergy only. The lay-members of the church of England may not be favoured with the benefit of the governing authority of the Bishops to be sent.’ What says the Doctor in reply? He reasons thus, ‘If the Laity are not to be affected by the Bishops authority, they are certainly not to be injured by it; that which does not operate at all, producing no effect either injurious, or beneficial. With regard therefore to the exercise of discipline over the Laity, no benefit is proposed, and no injury is to be feared.’ Is this a fit answer for the public view? Are not Bishops appointed, in the sense even of the church of England, for the benefit of the Laity, as truly as the Clergy? Are not the Laity as capable of receiving benefit from Episcopal authority, duly exercised, as the Clergy? And if they are capable of being benefited by the exercise of this authority, must they not be injured, if a stop is put to its operation, in relation to them? Its not being permitted to operate at all, in regard of them, is, in the nature of the thing, injurious, and in proportion to the greatness of the benefit that is lost by this non-permission. No one, I believe, before the Doctor ever said, it was not injurious to deprive the Laity of a spiritual privilege they are supposed to be entitled to, and by a grant from JESUS CHRIST. And if CHRIST has grant-

ed them this privilege, for their spiritual good, what power on earth can justly deprive them of it? If superior Clergymen at home, and inferior ones here, should combine together, and project a plan to prevent their being under the governing authority of Bishops, they would certainly plan away an indubitable privilege they are entitled to as members of the church of England; and, if they are really Episcopalians, they must look upon such treatment as highly *injurious* and abusive. The Doctor, in answering this part of the objection, has done no great honour to himself. He could scarce have said any thing that would have more exposed the weakness of what he undertook to defend.

THE proposed plan was said to be 'injurious also to the Bishops it would have sent to the Colonies.' And for this reason, 'Because they are, in a meer arbitrary manner, restrained in the exercise of that authority, which, in the judgment of these very planners, properly belongs to them, both by apostolic appointment, and the constitution of the church of England.' The Doctor replies, 'If such a restraint is not injurious to the church, it will be difficult to prove that it can be injurious to the Bishops.'—It is not possible it should be any other than injurious to the church, as it deprives its Laity of a privilege they are as certainly entitled to as the Clergy, and that might be as advantageous to them. But he says further, 'Are we to consider the authority of Bishops as so much *private property*, which belongs to them, and every limitation of it as so much *damage* sustained by the Bishops? And yet, unless we consider it under some such idea, I see not how it can be made out, that any *prudent* restraints of their authority

authority can be an injury to them.’ Ocular demonstration only could have convinced me, that the Doctor was capable of sinking so much below a man of common understanding in his reasoning here. Does he not believe, has he not strenuously pleaded, that the governing authority of Bishops is derived from JESUS CHRIST himself? And if CHRIST has vested Bishops with their governing authority, is no *injury* done to them, arbitrarily to restrain them in the exercise of this authority? If CHRIST has empowered, and commanded Bishops to exercise authority over the Laity, as well as Clergy, shall it be deemed no *injury* to be confined in the exercise of this authority to the Clergy only? It is amazing, one of the Doctor’s character should not be able to see, that Bishops were capable of ‘sustaining damage’ in other ways besides that of being touched in their ‘private property!’ If he had allowed himself to consider, he must have known, that a good Bishop would have esteemed himself more highly *injured* by being restrained in the just exercise of the authority committed to him by CHRIST, than by suffering in his private property.’ A *total* restraint of authority over the Laity is here called a ‘prudent one; but it can be so, only in regard of political worldly ends to be answered by it. I entirely agree with the Doctor in what he adds, ‘He that is fond of exercising power for the sake of exercising it, without regarding whether it tends to edification or destruction, is unworthy of it.’ But what he aims at proving by this is beyond me to find out. Surely he will not say Bishops are so fond of the destructive power here described, as to make it expedient to restrain them from the exercise of
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any power at all over the Laity ! And unless he means this, I see not to what end he has made the remark. And, in every conceivable view of it, it holds as strong against their having power over the Clergy as over the Laity. This is all he has thought fit to say in answer to the first objection. The reader can have no just idea of the utter insufficiency of this reply, unless he compares it with the objection, as stated and illustrated in the 'appeal answered.'

OBJECTION II. 'The Bishops, in this plan, are so widely different from the Bishops of the church of England at home, that it is not reasonable they should be desired, or sent.' The Doctor says, in answer, 'The Bishops, in this plan, are *essentially* the same with the Bishops at home, how widely soever they may differ in some circumstances.' Can they be *essentially* the same, if they are *essentially* restrained in the exercise of that authority which is proper to their office, and they have full scope to exercise at home ? And yet, this is the exact truth. It is expressly proposed, that they shall have no rule over the Laity ; that is, that they shall be deprived of one half of that authority, as to its exercise, which is *essential* to them as Bishops. He goes on, 'But let them be never so different, if such Bishops as are proposed are fitter for the Colonies, than such Bishops as are in England, then it may be reasonable that they should be both desired and sent.' The plain answer is, they are not fitter for the Colonies, than for the Mother-Country ; and it is unreasonable they should be desired for, or sent to, the Colonies, until they are first enjoyed at home. It was said in illustrating this objection, 'Shall a comparative handful of episcopal professors, most of whom, in

in many of the Colonies, are so insufficient as that they are upheld in Being, with respect to their religious denomination, at the charitable expence of a distant Society ;—shall these imagine themselves so important as that, for their takes, the powers and appendages of Bishops shall be so mightily abridged ? Surely the whole body of Dissenters in England, and a very considerable part of the established church there, are as well worthy the national attention ; and it is as fit, their requests, often repeated, should be answered. When this is done it will be time, and not before, to expect that this plan should be considered, and brought into effect.—To this, and much more of the like import, the Doctor has only said, That he ‘ had before given a full and sufficient answer :’ But where, he has not told us ; nor can I find that he has any where given such an answer, or even attempted to do so. He has also silently passed over what was argued from the doctrine of *uniformity*, made so important a matter in the church of England ; as that it would mar the glory of this uniformity to clothe the same officers of the same church not with the same, but widely differing powers ; and that there would not, in this case, be the appearance of consistent regularity in one and the same ecclesiastical constitution.—This silence of the Doctor, in answer to objections he openly ‘ invited objectors to make, that they might be fairly and candidly debated before the tribunal of the Public,’ will, I fear, be construed to his disadvantage, if not to the hurt of the cause he is defending.

He goes on to the next consideration, which is, ‘ That if Bishops should be sent to the Colonies, with these restrained powers, undesirable
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ble consequences might be naturally feared, both *here* and at *home*.'

AN undesirable consequence to be feared *here* is, 'That the Bishops would throw off this restraint as soon as might be; embracing all opportunities, and using all likely means, to recover those appendages to their office they had been deprived of.' This was said, and shewn, to be no unreasonable supposition. The Doctor replies, 'Was it ever before offered as a reason, why exorbitant power should not be limited, (and such the Doctor esteems to be the power of Bishops in England) because the persons curtailed would endeavour to throw off the restraint as soon as may be?' This question, as thus generally put, is quite beside the case. We never objected to the proposed limitation of the power of Bishops, as being in itself, in its own proper nature, unreasonable and unfit; but to the confinement of it to the Colonies: and for this good reason, among others, that it would strongly tend to defeat itself. The Bishops under a restraint of their power *here*, would naturally be disposed to throw it off, if the like restraint did not take place at *home*; and they would have this plausible plea to make in their own justification, that they aimed at nothing more than was allowed to be reasonable and proper in England. The plain truth is, if the exorbitant power of Bishops ought to be restrained at all, it is as reasonable it should be restrained at *home* as *here*; and it is a good reason, why it should not be restrained there, that such an unfair, partial, and unjust restraint would, in all probability, through the lust of power, which even Bishops are not totally delivered from, soon come to nothing here. But says the Doctor, 'Why are

we to suppose, that the American Bishops will be uneasy under such a limitation of their power, as the plan expresses ? The reason is obvious, namely, because Bishops have discovered, in all past ages, that corruption was so far unmortified in them, as to consist with a strong inclination to enlarge the sphere of their power, whenever they had any plausible pretence herefor ; as they certainly would have in the present case. But ‘ whatever power or privilege, they [the proposed Bishops] shall once possess, by virtue of their office, they will continue to hold, as long as they shall remain in the office ; and as they know the terms before they accept of it, there can be no disappointment. And why should they be uneasy, because the Bishops at home are invested with civil authority ? The Bishops at home may as properly be uneasy and restless, because they are not, like some of their order on the Continent of Europe, sovereign Princes.’ Some Bishops at home, in times past, whatever may be the truth at this day, were uneasy and restless for want of more honour and power ; and, without all doubt, would have used any means, could they probably hoped for success in the use of them, in order to their being as ‘ sovereign Princes’ as any ‘ Bishops on the Continent of Europe.’ And no security can be given us, if the desired Bishops should be sent, and upon the proposed plan too, that they would not be soon so ‘ restless and uneasy,’ as to affect that very change, in their restrained dignity and power, which is so much feared. The Doctor goes on, ‘ Perhaps the uneasiness of the American Bishops may be supposed to arise from the reflection, that, destitute as they are of civil power, they are Bishops of the same church with
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their brethren in England.' And it may naturally be supposed, they would be 'uneasy,' if not at first, yet, in a little time, from the reflection, that they were deprived of that power, it is as reasonable they should be vested with, as their brethren of the same church, and in precisely the same office, at home. But 'they will not be able to avoid this further reflection, that they are Bishops of the same church in *different* countries, and under *different* circumstances; which essentially alter the case.' It is not probable they would ever make this reflection, as there would be no just reason for their so doing. It is, in truth, nothing better than a vain pretence. The same episcopal-mode of church government is as proper for the Mother-Country, as the Colonies. Nothing in the situation of America, or in the circumstances of the Country, or of the Episcopalians in it, can make it reasonable, or fit, that the episcopal-mode should be 'different' here from what it ought to be at home, unless it be supposed, that the Kingdom of CHRIST is not that spiritual one he has declared it to be, but a Kingdom whose government is founded on worldly policy, and is to be supported upon principles of the same kind. What but the wisdom of this world could ever lead any man to think, that the professed disciples of the same LORD, of the same religion, and of the same subjection to the same spiritual government, should be differently governed, because they happen to live in different places? No considerations, but those of this world, can be mentioned, that will justify, as reasonable, that episcopal mode of government here, which will not render it equally fit in England. Says the Doctor yet farther, 'This

' This same kind of reasoning would operate as strongly against episcopal *Clergymen* in America, as against Bishops. The Clergy of the church of England at home, are, in a great measure, supported by tythes ; therefore, it may be said, if *Clergymen* of the church of England are once admitted in this Country, under whatever restrictions and limitations, they will not be easy, until they shall have secured to themselves the tythes of our estates.' The fact here supposed is, I believe, strictly true, that the Clergy of the church of England will never be ' *easy* ' until they have secured to themselves ' from our estates here, what will be, in substantial signification, the same thing with the tythes in England. The Doctor himself very obviously, however undesignedly, led us to suspect this in some hints he dropped in his appeal ; and that is attempting to be done, or actually is done, at home, respecting GLEBE-LANDS for the church of England in America, which puts it beyond all doubt. But this notwithstanding, we object not against the admission of episcopal Clergymen, or even Bishops, into America, if they have no authority, but that which is ' altogether from CHRIST,' and not from this world.

At home, it was said, two ill consequences might be looked for. One was, ' That vast numbers there, who have long complained of the too largely extended power claimed and exercised by Bishops, might think themselves hardly treated, that no regard should be paid to their intreaties, while a comparatively few inconsiderable professors of the church of England in America are heard, and an Episcopate settled for them according to their mind.' To this the Doctor answers, ' The reader can hardly avoid
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remarking, that here, and in many other places, the Doctor forgets his proper business and character. His business is to answer the appeal upon the principles of the Dissenters ; but instead of this, he frequently endeavours to raise difficulties and objections which cannot properly be made, but upon principles opposite to his own, and of those whom he represents, in this controversy.' The Doctor has injudicially misplaced this remark. Had he made it under the former objection, it would have appeared more plausible. As brought in here, it is really a blunder. Surely, Dissenters at home might, in their proper character as such, complain of hard treatment, should the request be granted to a few comparatively inconsiderable American Episcopalians, which, for a long time has been, and still is, denied them ; though the request from them is equally reasonable. It is scarce possible but that they should feel, and groan under, such partiality. But, upon whatever principles this, or any other, difficulty is raised, it is proper, if a real one, it should be mentioned by way of objection, as objections of all kinds were called for. And the Doctor is now informed, if he needs information, that those he improperly calls *Dissenters* in this part of the world, are, upon christian principles, in real earnest that the episcopal LAITY may not be imposed on by their planning Clergy. The former objection, under which the Doctor's present remark would have been more pertinent, was principally made with a view to serve them ; as there has been a combination of their Clergy to carry into execution, so far as they were able, a scheme they had contrived for their own sakes, to the intire neglect of them ; though
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much more worthy of the most ample provision they could have made for their spiritual profit, under the government of the desired Bishops. The Doctor goes on, ‘It will never be admitted as an objection *coming from the Dissenters here*, or in England, that many at home will grow more clamorous against the present power of the *English* Bishops, in consequence of the settlement of such an Episcopate as is proposed for the Colonies.’ What business had the Doctor with those he calls *Dissenters here*, when the objected difficulty was the uneasiness the proposed plan might give the *Dissenters at home*? Besides, he ought to have known, there are no *Dissenters* in any of the Colonies to the northward of Maryland, unless *episcopal* ones. Moreover, it was not mentioned as an objection, that Dissenters at home would ‘grow more clamorous in consequence of the settlement of the proposed Episcopate.’ This he represents as my objection, but without any just foundation from what I had said. There is a great and wide difference betwixt Dissenters being ‘clamorous against the power of the English Bishops,’ upon the settlement of the proposed Episcopate here, and their ‘thinking themselves hardly treated, that no regard should be paid to their intreaties, while a few comparatively inconsiderable Episcopalians, in America, are heard, and an Episcopate settled for them according to their mind.’ These were my words; and they contain a just reason for such sensations as naturally arise from hard and partial treatment, which there may be without being at all ‘clamorous.’ The Doctor has only this to say further here, ‘Should the objection be made by any who have a right to make it, it is sufficient

to refer them to what has been already said to the purpose.'—Surely, if he had a right to 'invite objectors to propose their objections, that they might be fairly debated before the tribunal of the Public.' they must be supposed, at least by him, to have this right which he seems to question. His business was to point out the impropriety, or insufficiency, of such objections as any might make, not to suggest that they had no right to make them. But what is it he had already said, to which he refers us? It is in these words, 'That such an Episcopate may be erected HERE with ease; but it cannot be effected in ENGLAND, without subverting an establishment, and making a very visible alteration in the national constitution—a work never to be undertaken but in the greatest extremity, and, even then, not without a trembling hand.' We have nothing more here than an affirmation of his own opinion; though he knew it was the opinion of others equally capable of judging, that he is certainly and grossly mistaken.—The proposed Episcopate could not be erected *here* with that 'ease' he would insinuate. It would, without all doubt, be the occasion of effects similar to those, it would have, were it to be erected at *home*; and they would probably be, in proportion, as great and general. As to its 'subverting an establishment, and making a very visible alteration in the national constitution,' he has himself given us a full and sufficient answer. For he has told us, (p. 205) That 'as to such externals [as the plan for an American Episcopate would propose should be altered] the church of England has always allowed them to be things that are alterable, and that they ought to be altered, according to the circumstances and opinions of different countries,

tries, or even of the same Country in different ages.' Perhaps, he will allow, if he will not the impartial Public will, that the circumstances and opinions of the present age make it as reasonable and fit, as they well can do, that these ALTERABLE EXTERNALS should be ALTERED. And I will venture to say, it is, in the present day, extremely necessary such an alteration should be undertaken. The sooner the better. And it might, without much difficulty be accomplished, if gone upon, not 'with a trembling hand,' but a resolution of spirit becoming men and Christians.

THE other ill consequence, as the Doctor has been pleased to represent it, is, 'That the Bishops in England will be jealous, that an invasion of their authority was intended'. I neither said, nor intended to say, that any invasion of their authority was intended, but only that they 'might easily and naturally argue from what was done here to what might, with as much reason, be done there :'. Upon which account, it was further said, 'It can be scarce supposed, it should escape the thought of our English Bishops, that the settlement of such an Episcopate in America, as is proposed, may prepare the way for such a change in the power of Bishops at home, as they would not be very fond of.' To which the reply is, 'I will only remind the Doctor of one circumstance which he happened to forget ; namely, that this very plan has been formed and introduced by those Bishops themselves, and consequently should they be jealous that any invasion of their power is therein intended, they must be jealous that they have intended to invade it themselves'. I can assure the Doctor I did not forget, that a few Bishops at home might have an hand in the formation of this plan ; but that

that they all, or generally, had, I have never yet seen reason to believe. But if it was the joint contrivance of them all, it would only argue this, that they were inattentive to what might be the result of this plan in the natural course of its operation; or that they were above fearing consequences; or, in fine, that they designed this plan as only an entering wedge to make way for the creation of more Bishops, who, in proper time, might be clothed with like dignity and power with themselves.

THE impartial public will judge, whether the Doctor has succeeded better in his answer to this, than the foregoing objection. I could wish, for his own sake, he had acquitted himself more like a man of thorough understanding, 'that came prepared' to plead for the truth only, and not 'to object at any rate, rather than not to object at all'

OBJECTION III. 'THE church of England knows no such Bishops as are specified in this plan, nor can they, in consistency with its constitution, be sent to the colonies'. As this is an objection essentially destructive of the proposed plan, if it exhibits the real truth, it was justly expected the Doctor would have been particularly careful to demonstrate that it did not. And yet, to the surprise of his readers, the whole he has thought fit to offer is contained in these words, 'this objection, and all that has been said to support it, has been fully answered already'. What must the public say of his solemn call for objections to be fairly debated before their tribunal, when, upon this call's being complied with, by mentioning, and supporting, an essentially important objection, he virtually declines debating on it by dogmatically affirming,

ing, 'that it has been fully answered already, and all that has been said to support it? And this is the more extraordinary, as he has not referred to the page, or even the part of his book, in which this full and very particular answer is to be found. I have carefully looked over the whole he had 'already' wrote, and cannot find any thing that resembles the answer he describes. What he has offered upon the King's supremacy, page 49, and three or four pages onwards, looks the most this way; and this, I conjecture, is what he refers to: But it is far, very far, from being an answer to 'all that was said' in support of the present objection. This I shall now endeavour to make evident to the reader; and may venture, in the doing of it, to engage his attention for a while, without being charged with keeping out of sight the grand point in controversy,

THE plan says, 'The Bishops to be sent to America shall have no authority. but purely of a spiritual and ecclesiastical nature, such as is derived ALTOGETHER from the CHURCH, and not from the STATE. The objection against this plan is, 'The church of England knows no such Bishops, nor can they, in consistency with its constitution, be sent to the Colonies.' And why? Because the constitutional supremacy of the King is such, that there can be no Bishops without his licence for their election; nor, when elected, and consecrated, can they exercise any authority, not in purely spiritual matters, but BY and UNDER him, and within the limits that have been pointed out by the STATE. They may not vary a title in any one thing pertaining to the exercise of their authority. How then can their authority be ALTOGETHER from the

the CHURCH, not from the STATE? If, consistently with the constitution, they can exercise no authority, as officers in the church of England, but BY and UNDER the King AS SUPREME GOVERNOR. and in exact conformity to the ORDERS of the STATE, how is it possible their authority should be 'such as is ALTOGETHER from the CHURCH, not at all from the STATE? This, to ordinary understandings, looks very like a direct contradiction. In this way of arguing the objection was largely supported.

LET us now see, whether what the Doctor has offered upon the King's supremacy is 'a full answer to all that has been here said.' He has cited the thirty-seventh article of the church of England, which contains her doctrine of the King's supremacy; he has cited also the Queen's injunctions to which this article refers: But, it is to be particularly observed, in his whole arguing upon this point, he attempts to prove no more than this, that 'the church was believed to have certain powers of a spiritual nature, which this supremacy does not include, and which our Princes are so far from pretending to convey, that all manner of right to exercise them, in their own persons, is therein formally and expressly disclaimed.' That this is what he endeavoured to prove, is made indisputably clear from the manner in which he illustrates his argument. Says he, 'Let it be considered, that every man is, in some sense, a King in his own house and family; and no clergyman has a right to come into it to perform any ecclesiastical offices, to administer baptism for instance, without his leave and consent. Upon him it altogether depends, whether the clergyman

Clergyman shall have a proper and *lawful* authority to perform this office in his family. But is it not evident, that the giving him that authority is a very different thing, from investing him with the general power to administer the sacraments? In like manner, as a Kingdom may be considered as a large family, the King is the political father of this family; and as such is supreme over all persons belonging to it, whether spiritual or temporal. And without his consent or authority, no Bishop, or ecclesiastical person, can lawfully officiate within his dominions. But the giving this authority, by commission, or in any other way, does not convey to any man his sacred character; but always supposes him to have been previously invested with it, by virtue of a commission from CHRIST. What the Doctor has here said, by way of illustration, is highly exceptionable, and serves little to any other purpose than to make it certain, that all he aims at proving is only this, that, notwithstanding the King's supremacy, it is from CHRIST, not the King, that the authority of Bishops, as such, in the church of England, is conveyed to them. It is, with me, beyond all doubt, that his labor upon this head is altogether in vain. The Queen's words, in her injunctions, as quoted by the Doctor, are these, ‘Her Majesty neither doth, nor ever will, challenge any authority, other than that was challenged and lately used by the said noble Kings of famous memory, King *Henry* the Eighth, and King *Edward* the Sixth, which is, and was of antient time, *due to the imperial Crown of this Realm.*’ What now is the authority that was challenged and used by these noble Kings? It is nothing short of this; that they were vested with ‘ALL POWER

to exercise ALL MANNER of jurisdiction; and that Arch-Bishops, Bishops, Arch-Deacons, and other ecclesiastical persons, have NO MANNER of jurisdiction *ecclesiastical* but BY and UNDER the KING'S MAJESTY, who hath full power and authority to hear and determine ALL MANNER of causes ECCLESIASTICAL, and to reform and correct all vice, sin, errors, heresies, enormities, abuses whatsoever, which, by ANY MANNER of SPIRITUAL AUTHORITY or jurisdiction, ought or may lawfully be reformed. * Who that believes such power is vested in the King, as supreme head of the church, can, at the same time, believe, that the authority of Bishops, in their ecclesiastical character, is ALTOGETHER from the CHURCH, not from the STATE? If the Doctor should be able to prove this to be within the compass of possibility, he would discover a far higher reach of thought than he has ever yet done. But we have no need to enlarge here. Should it be supposed, not granted, that the authority of Bishops does not flow from the Crown, but from the church, which is the utmost the Doctor has endeavoured to prove, it will not follow from hence, that he has answered, or so much as attempted to answer, 'all that is said in support' of the objection in debate. Dare he say, that the authority of the clergy of the church of England, whether superior or inferior, let him derive it from what source he pleases, can be constitutionally exercised in any one instance, but as pointed out by the King

* Vid. *Burn's ecclesiastical law*, under the word, *supremacy*, wherein the several acts of Parliament relative to this subject, in the reign of *Henry the Eighth* and *Edward the Sixth* are cited.

King and Parliament? Can the whole Clergy of England, with all the power they are vested with from CHRIST, make the least alteration in the established form of worship, ordination, or government? Is there any one thing, in these most important religious points, that they can depart or vary from? If now their authority, as to ITS EXERCISE, is intirely under the direction, restraint, and sovereign controul of the King and Parliament, how grossly absurd must it be to propose the mission of Bishops, with such authority only, as is ALTOGETHER from the CHURCH, and not at all from the STATE? There are no such Bishops in the church of England, nor can there be till the King is deprived of that supremacy, which has been granted to him by acts of Parliament, and the present ecclesiastical establishment is either nullified, or essentially altered. It will not be in the power of the Doctor fully to answer 'all that has been said', until he has intelligibly informed us, how that authority is ALTOGETHER from the CHURCH, and not from the STATE, which can be exercised, neither in the affair of worship, ordination, government, or discipline, but BY and UNDER the guidance, controul, and sovereignly prescribed order, not of the CHURCH, but of the STATE? This is his proper business—This he should have undertaken in his reply to this objection—And this is still incumbent on him, if he would entertain the least hope, upon just grounds, of supporting so strange a proposal as that of the mission of such Bishops to America, as are unknown to the church of England, and cannot be sent but upon the subversion, or great alteration, of the present ecclesiastical establishment.

I SHALL only add, the objection in debate was enforced by observing, 'That this dependence on the STATE, notwithstanding the desired authority ALTOGETHER from the CHURCH, is the true source of all the hardships and grievances, on account of the want of Bishops in America, that have been so bitterly complained of. Did Bishops of the church of England no more depend on the STATE, than our ministers do, the episcopal churches here might as well be supplied with Bishops, as our's are with Pastors,' &c. To all which the Doctor has no where dropped a word, though he has 'fully answered all that was said.' It certainly looks as though he did not know what to say, or he would have said that which would have had a better tendency to serve his cause.

OBJECTION. IV. 'We are in principle, against all civil establishments in religion; and as we do not desire any such establishment in support of our own religious sentiments, or practice, we cannot reasonably be blamed, if we are not disposed to encourage one in favour of the episcopal Colonists' The Doctor observes upon this, 'If by WE, I mean those of the congregational persuasion in New-England in general, the objection contains an article of intelligence that is to him NEW.' Nothing more follows from hence, than that he is informed of something he did not know before. But though he would affect to be ignorant of a real truth, he is free to declare his faith in an imaginary one, namely, 'That a large majority of the several persuasions, excepting the people called Quakers, notwithstanding the declarations that have been published against establishments in the gross, had always a reserve in favour of the establishment of their

their *own* religion.’ Was it to the purpose of the present argument, I could easily, notwithstanding ‘the historical accounts, and authentic anecdotes, in the Doctor’s possession,’ make it appear, with a meridian lustre, ‘That the Puritans, in the reign of Queen *Elisabeth*,’ are injuriously misrepresented in what he has here given us ‘from *Maddox*’s answer to *Neal*.’ And he must not take it amiss, if I tell him, that we are not surprised at his endeavouring to uncover the nakedness ‘of his ancestors,’ as he is a DESERTER from that GREAT CAUSE which brought them over to this then desolate land : Nor is it beyond what we expected, to find him, and many of the Society’s Missionaries, who are either *profelites* themselves, or the *sons* of *profelites*, fired with extraordinary zeal in propagating high-church principles. This has all along been the way, on this side the Atlantic, in which converts to the church, especially clerical ones, have endeavoured to give proof of the sincerity of their conversion.

HE now comes to the point in debate, and agrees with me, ‘That if I, and those of my persuasion, do not desire an establishment in support of our religious sentiments, we cannot be reasonably blamed, if we are not disposed to encourage one in favour of the episcopal Colonists.’ But says he, ‘What has the case of religious establishments to do with the American Episcopate, which has been offered to the Public?’ He knew, or might have known, that the objection supposed they had a great deal to do with it ; and, instead of asking such a needless question, he should have evinced, upon the foot of solid argument, that they had no connection with, or relation to, each other. But he contents

tents himself with only going on asking, ' Does this plan propose an establishment of the church ?' It undoubtedly does. ' Will the execution of it imply, or amount to, any such thing ?' Yes ; or it can never be carried into execution. ' Will the introduction of Bishops, who shall have no authority, but purely of a spiritual and ecclesiastical nature, such as is derived altogether from the church, and not from the state ; [and so on to the conclusion of the plan ;] I say, will the introduction of such Bishops as these amount to an establishment ?' Nay, can it have any more aspect against the civil or religious privileges of the Colonists, than against those of the *Crim Tartars* ? Surely the Doctor could not but know, before he asked these questions, that it was only asking, whether we thought there was any weight, or force, in the produced objection. How unaccountable therefore is it, that he could imagine, that he had said any thing to the purpose, by *barely* putting these questions ! They are really nothing more than so many strongly expressed affirmations : and will he call this arguing ? He proposed, that every objection should be fairly debated before the tribunal of the Public ; but, instead of debating upon this, he roundly and repeatedly affirms, by way of query, that it has no validity in it. His proper work was, to make it clearly evident, by good reasoning, that the proposed plan did not imply an establishment, and that it could, without one, be carried into effect ; the contrary to which will, without all doubt, be found the truth of fact, if ever this plan takes place. If it should, it must be by the constitution of a new church of England in the Colonies ; but how this can be effected without an establishment, according

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ing to the true idea of this word, no one, unless it be the Doctor, can explain. This is what he ought to have done in answer to the present objection ; and until we are thus favoured, we shall take the liberty to think, we are perfectly consistent with ourselves, while we are not disposed to encourage the planned episcopal establishment, as we desire no establishment of our own mode of religious government, or discipline.

THE Doctor now gives us a curious specimen of his talent at nice, strict, close reasoning. I had said, ‘ It does not appear to us, that CHRIST has entrusted the state with a right to make religious establishments. If the state in England has this delegated authority, must it not be owned, that the state in China, in Turkey, in Spain, must have this authority also ? What should make the difference in the eye of true reason ? Hath the state in England been distinguished by Heaven by any peculiar grant, beyond the state in other Countries ? If it has, let the grant be produced. If it has not, all states have, in common, the same authority. And as they must severally be supposed to exert this authority in establishments conformable to their own sentiments in religion ; what can the consequence be, but infinite damage to the cause of GOD, and true religion ? And such in fact has been the consequence of these establishments, in all ages, and in all places’. Some of these bad consequences were then particularly mentioned. Let us now see the Doctor’s reasoning to invalidate what was thus offered against the *right* of states to make religious establishments. Says he, ‘ The same argument with which the Doctor endeavours to overthrow it
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[this right of states] is as forcible against the *right of private judgment*. This will evidently appear from the following experiment. If a person in England has this right, must it not be owned that a person in China, in Turkey, in Spain, must have it also, and so on, applying what I had offered against the *right of states* to make religious establishments, to the *right of private judgment*; as though the argument was equally forcible against the latter as the former. But surely the Doctor does not believe, that the *right of states* to make religious establishments is as clearly and indubitably a grant from GOD, as the *right of private judgment*! And if he does not, what doth his arguing prove? The cases must be parallel, or the reasoning from the one to the other cannot be conclusive. It is allowed, the bad effects that follow from the exercise of *private judgment* are no proof, that men have not universally a right to judge for themselves. And why? Because they have this *right* granted to them by GOD himself, and we are as sure of it as that he has granted them any other right whatever. Is the case the same with respect to the *right of states* to make religious establishments? Is not their pretended *right* founded entirely on its supposed connection with the real interest of religion? It is therefore a good argument against this *right*, though none at all against the *right of private judgment*, that, instead of being advantageous, it has been infinitely hurtful to the cause of GOD, and true virtue. The religion of Jesus, in particular, has suffered more from the exercise of this pretended right, than from all other causes put together; and it is, with me, past all doubt, that it will never be restored to its primitive purity, simplicity,
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and glory, until religious establishments are so brought down as to be no more. In short, when the Doctor shall make it evident, that the *state-right* we are considering stands upon the same bottom, and is as incontestably a grant from GOD, as the *right of private judgment*, we shall then allow, that the bad consequences flowing from the exercise of these rights are as forcible an argument against the one as the other, that is, no argument at all; but, until then we shall think this arguing altogether below one, who would be esteemed a gentleman endowed with a good capacity for reasoning. I am obliged to say, the Doctor seems to have no great talent at answering objections, or has been unaccountably careless in the doing of it. Instead of recommending to the reader what has been wrote against *religious establishments*, I would advise him to consult his own reason, and to pay a regard to the dictates of COMMON SENSE, and he need not then fear being led aside either by ‘Bishop Warburton’s alliance between the church and the state, or Dr. Stebbing’s essay concerning civil government, or Dr. Roger’s vindication of the civil establishment, or Bishop Ellys on spiritual liberty, or a late elegant essay on establishments in religion, in answer to the confessional.’

OBJECTION V. ‘The church of England in the Colonies, in its comparative low state, instead of an Episcopate, upon this plan, or any other, needs rather the charitable assistance of its friends to support its present Ministers, and others that are still wanted.’ The reply begins, ‘The Doctor forgets that the church of England, in several of the Colonies, is not in that comparative low state he speaks of; but is

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able to support, and does support, its Ministers in general as amply as any set of Clergymen are supported in the British dominions.' This I did not forget, though I took no notice of it, for this very good reason, because it did not appear, that the church of England in any of these Colonies had complained for want of Bishops, or were disposed to petition for them. The only complainers and petitioners are residents in the other Colonies, where the church of England is in the comparatively low state that was represented. Neither Clergy, nor Laity in the Colonies where episcopal Ministers are so 'amply supported,' have made any stir, that we know of, about the want of Bishops, or signified their desire of their mission. But, says the Doctor, 'Supposing the church throughout the Colonies needed the charitable assistance of its friends to support its Ministers, yet this would be no proof that it does not need also an Episcopate.' If it would be no proof of this, it would fully prove, that the episcopal Clergy, in the Colonies, are boundless in their desires of charity. One would think, the amazing sum that is annually, and charitably, expended in supporting Missionaries, might satisfy the flurdiest beggars, without hankering after as much more charity as would be sufficient for the support of Bishops. Besides, they cannot have Bishops, upon the proposed plan, unless the church of England is, by the *state*, differently constituted here from what it is at home.

I HAD said, 'In North-Carolina, the religious state of things, by all accounts, is deplorably sad—They have few, very few, Ministers to officiate in gospel-administrations. That charity, which might be sufficient for the maintenance of

as many Missionaries as would be needful there, would be swallowed up by one Bishop only. And would this tend so much to the honour of GOD, and the good of souls, as if it was expended in support of missions that are really necessary?’ Upon this the Doctor cries out, ‘It is surprizing to see what advantages are claimed by some people! How they can make use of the same argument to different purposes! When other ends are to be answered, the writers against the church can tell us, that the Society have no power to apply their funds to other uses than were intended by the donors.—But now an Episcopate is in view, it is thought reasonable and just that the Society should alienate a fund, more strictly appropriated to a particular use than any other in their power, (for this may be truly said of the fund for the support of American Bishops) and expend it upon Missionaries to be sent to Carolina, and other places, provided always, that such places are at a due distance from New-England.’ It is not easy to conceive, what could give occasion for this strange remark. Not a word was said of the fund appropriated for the support of American Bishops, or of the Society’s expending one farthing of this fund to other uses than were intended by the donors. It was only said in general, ‘That charity which might be sufficient for the maintenance of as many Missionaries as were wanted would be swallowed up by one Bishop only.’ Has the Society nothing put into their hands for the support of the gospel in America, besides what is appropriated for the support of Bishops here? And as the fund for the support of American Bishops is insufficient, might not the Society, with fidelity to their trust,

in the Doctor's opinion, make up this deficiency, should Bishops be sent? This, and this only, is what I had in view. And as Missionaries were peculiarly wanted in Carolina, and other places, it was supposed, and I believe, upon just grounds, that it would be more for the honour of GOD, it should be expended this way, than in supporting Bishops. What the Doctor has here said is therefore quite aliene from what was really intended, nor in the least an answer to it. Had he looked within, I can scarce think his conscience would have suffered him to insinuate, that I spake of missions to Carolina, because at 'a due distance from New-England.' He knows, that the expressly named object of the Society's care is, the mission of Clergymen for the administration of the word and sacraments in those Colonies, where there was no provision at all, or a mean one, for the publick worship of GOD. And he must know likewise, unless he is strangely ignorant, that Carolina is the Colony, if there is any one on the American Continent, where, as we have often been told in the society-sermons, they had scarcely any form of public worship; where even the LORD's day was hardly distinguished from other days, but by greater idleness and profaneness; and where baptism and the LORD's supper were scarcely known to be administered. Why then would he suggest, that I mentioned Carolina, because 'duly distant from New-England?' He has not herein discovered that christian concern for the propagation of the gospel, according to the acknowledged design of the Society's charter, which might have been expected from a Missionary in virtue of it. He adds, 'As the Society have never acted the part of

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of unfaithful stewards, in other cases, we can be under no apprehensions that they will in this.* I say not, that they have acted an unfaithful part; but this I will say, it is the real truth of fact, to whatever cause it may be owing, that they have employed few Missionaries, next to none, in Carolina, where they were most needed, and multiplied them where there was little, if any need at all of them; and in some places they have supported, and are still supporting them, where the churches to whom they minister are abundantly able, without any assistance from them, to support the gospel. And though guarding the Colonists against, or delivering them from, the delusions and superstitions of POPERY, is one essential part of the business of the Society, as pointed out in their charter, they have so strangely neglected Canada, which, ever since the conclusion of the last war, has been a Province in subjection to the British Crown, as to give occasion for a letter to them, from the Chaplain to the garrison at Montreal, wherein he says, * 'That the Romish Priests avail themselves greatly of the neglected state of the church of England in those parts; persuading the Canadians, that we have not religion so much at heart as they.' Let the impartial Public judge, whether it would not be a much stronger argument of the Society's faithfulness as stewards, to take effectual care that Carolina and Canada have a full supply of Missionaries, rather than New-England, New-York, the Jerseys, or Pennsylvania, where there is no pretence of

* Abstract of the proceedings of the Society, annexed to the society-sermon preached Feb. 17, 1769, by the Bishop of Bristol.

of any want of them, but meerly to uphold a different mode of administration in one and the same religion.

I HAD said, 'As to the Colonies, extending from Pennsylvania to the northermost bounds of the Massachusetts-Province, notwithstanding the pious care of the Society at home, and the vast charity they have been annually expending in favour of the church of England, from their first incorporation to this day, it has grown but little in comparison with the other denominations of christians, not having got as yet beyond its infant state.' Says the Doctor in reply, 'I conceive he must be mistaken as to the fact. In Pennsylvania, New-Jersey, and New-York, I will not be positive that the church has encreased beyond the proportion of other denominations for fifty years past—But in the New-England Colonies it appears, from good accounts, that the church has considerably increased; and that the number of its professors at this day bears a greater proportion to the number of inhabitants, than it ever has done before. I may be mistaken with regard to some of the New-England Colonies: But'—. He has hitherto spoken cautiously, but not like one who appears to have a sufficient acquaintance with the real truth of fact. Upon the strictest examination, it would be found, that the increase of other denominations, beyond the increase of Episcopalians, is greater in New-England, than in New-York, New-Jersey, or Pennsylvania; and this greater increase is rapidly going on in all the Colonies that constitute what is called New-England, excepting the Colony of Connecticut, in which there has been the greatest increase of the church of England; but there is nothing 'amaz-
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ing,’ as the Doctor’s epithet is, in this increase : Nor had he the least reason to go on saying, ‘ I cannot at present recollect an example, in any age or country, wherein so great a proportion of proselites has been made to any religion in so short a time, as has been made to the church of England in the western division of that populous Colony ; unless where the power of miracles, or the arm of the Magistrate, was exerted to produce that effect.’ Notwithstanding the hyperbolical mode in which the Doctor here flourishes, there are not one tenth part so many Episcopalians, even in the western division of Connecticut, as there have been sterling pounds expended in order to proselite them : Nor are there more episcopal churches in all the New-England Colonies, than there have been thousands of pounds sterling spent to found and support them. And they are, by far the greater part of them, not excepting those in the above-mentioned ‘ western division,’ in so weak and low a state, that there would be no hope of their continued existence, if that charity was withdrawn, which, at first, gave being to them, and has all along supported them in being : Whereas, the churches of other denominations, without the help of charity from abroad, or the expectation or desire of any, are become numerous, and continually increase in number, beyond what has been known in any age, or place, since the first ages of christianity.

I HAD spoken of the church of England here, ‘ as being in its infancy, not able to stand upon its own legs, and so far from a state of maturity, as not to make it worth while for a Bishop to come here.’ The Doctor replies, ‘ infant and feeble as she is, he has allowed that she may
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be 270,000 strong in the Colonies—Now can he possibly think, when he allows himself time for consideration, that the church of England in America, containing 270,000 members, in which are included most of the governors and principal persons in the Colonies, is so inconsiderable, that it is not worth while for a Bishop to take the charge of it? When I supposed the church of England might contain 270,000, I took into the computation all the Episcopalians on the American Continent. But when I spake of her as in ‘an infant feeble state, not able to stand upon her own legs,’ my view was (as may be seen in the passages with which these words are connected) to her existence in the seven Colonies, extending from Pennsylvania to the utmost north-east bounderies of the Massachusetts-Province; in all which, though they contain by far the greatest number of inhabitants on this Continent, there are not more than 26 or 27 thousand professors of the church of England, who are scattered over an extent of 600 miles in length, and more than an 100 in breadth. And ‘of these, (as was observed in my answer, pag. 156, to which the Doctor has made no reply) it would be no wrong to the truth, if it should be said, a very considerable part went over to the church, not so much upon sober inquiry and real principle, as from disgust at the parish-minister, or unhappy prejudices arising from the placing a meeting-house, or some such important difficulty in the towns where they lived.’ In this view of the church of England, which is certainly a just one, what occasion is there for Bishops, at least in these parts of America? I had nothing to do with the Colonies to the southward of Pennsylvania. They have neither complained for

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want of Bishops, or desired the mission of them. When this is the case, we shall doubtless say that upon the matter, which is just and reasonable. The above described seven Colonies only, contain the complainers and petitioners ; and as the Society's chief solicitude, as well as charity, has been laid out to episcopise these Colonies, they are eminently, if not solely, the Colonies for which Bishops have been so earnestly sought after. But the church of England must make a more respectable figure in these Colonies, before she may hope for such a superior order of men as Bishops. Will it become their dignity to be supported by charity, and to be placed at the head of churches so dependant on charity, as that if it is withheld, they must, by far the greater part of them, fall into non-existence ? The church (as the Doctor loves to call it—as though there was no other church) must wait until it arrives at a state of much greater maturity, before it will be worth while for Bishops to come here. It is acknowledged the Governor, in most of these Colonies, is commonly in name, an Episcopalian ; though sometimes destitute of every thing else that looks like religion.—Surely such Governors cannot be supposed to have much at heart the affair of an Episcopate, unless they should view it as connected with their worldly interest in one shape or another. It is quite remote from the truth to say, that ‘ most of the principal persons in the Colonies’ are of this persuasion, unless by principal persons are meant, those who are appointed to their civil posts from home. In general there are 50 principal persons to one, in the Non-episcopal Colonies, who are not members of the church of England, but of churches of other denominations.

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THE Doctor now leaves me for a while, in order to consider the objections I had introduced as offered by Dr. *Mayhew* against this plan, in reply to a supposed high dignitary of the church of England. As it was the professed design of the 'appeal' to remove objections against the American Episcopate, 'the suffering these objections to lie against it, without lisping a word to take off the force of them, 'was mentioned as a failure. The Doctor has excused himself by saying, 'He had not seen these objections, though he had in vain made inquiry after them.' The excuse is 'candidly accepted' as a good one. 'But (says he) what excuse can Doctor *Chauncy* make for taking no notice of what was powerfully offered by Mr. *Apthorp* in answer to these very objections of Dr. *Mayhew*?' There is no need of making any excuse, as, in compliance with the invitation given in the 'appeal,' my business was, not to answer objections, but to bring them that they might be answered by the Doctor. Now he has adopted what he imagines was 'powerfully offered by Mr. *Apthorp*,' it is become proper I should take notice of it; but, had I done this before, I might have been taxed with officiousness; I should certainly have acted out of character as an objector, and prevented myself in that which ought not to have been expected until now.

BEFORE the Doctor brings in Mr. *Apthorp*, he says a few words, which, I suppose, he intended should be looked upon as an answer to the 'expedient I suggested to compromise matters between Episcopalians and other denominations in the Colonies;' but as he has silently passed over what I had largely offered in illustration of the propriety and reasonableness of this expedient, I have

have nothing to do here but to desire the reader to turn to p. 150, 159, 160 of the answer to the ‘appeal;’ and he must then be convinced, that the Doctor, under the pretence of saying something, has really said nothing.

Now comes in Mr. *Apthorp*’s answer to Dr. *Mayhew*’s objections. This answer was published before the Doctor’s death, and the only reason he made no reply to it was, that neither he, or his friends, thought it worthy of such notice. It was, as they imagined, wrote principally with a view to recommend himself to a certain great man, whose favour might be advantageous to him. However, if he had been permitted, in the alwise government of Heaven, to have lived until this time, he would, doubtless, upon this occasion, have pointed out the utter insufficiency of this Gentleman’s answer to his objections. And though he might have done it to better purpose than I can, divine Providence has put a fatal bar in the way of the Public’s having this satisfaction. The reader, while he remembers it is the Doctor’s friend that appears in his behalf, will not attribute to him any defect he may discern in the vindication of his objections.

‘THE Doctor, (says Mr. *Apthorp*) affects to doubt whether the scheme proposed by his answerer be not meerly his own, instead of being, as is asserted, the real and only one that has been in view; and says, that if this assertion be true, he and others have been misinformed.’ The reply is, ‘Let his or their informers say on what grounds they have ever affirmed a different one to have been framed; or else let them take shame to themselves for inventing falsehoods, or venting imaginations for facts; and let the Doctor set a mark on them, and be more cautious

ous whom he believes hereafter.' What was said by the Doctor is here set in a very partial and unfair light. Instead of properly quoting his words, as he used them in a connected course of reasoning, this writer has given them, or rather the sense in which he understood them, in a disjoined absolute form. The writer the Doctor replies to, after he had proposed a scheme for a Colony-Episcopate, assures us, 'This is the real and only scheme that hath been planned for Bishops in America; and whoever hath heard of any other hath been misinformed through mistake or design.' Says the Doctor in answer, 'To speak for myself, then, I am one of those who have been thus *misinformed*; and I know of others who have been so, in common with me — He speaks of this scheme with great assurance, as if he were at *head-quarters*, and certainly knew it to be the *real* and *only* one. Possibly, this may be the case. But he is not known; nor has he informed us upon what ground or authority he goes in giving this account of the matter. The declaration of an anonymous writer, how confidently soever he may express himself, is not, surely, sufficient to satisfy us, that this is the true scheme planned. — It may possibly be only his own scheme, the scheme of a private man; and until it comes with better authority, or in a more authentic way, we may consider it as an imaginary one.' — Let Mr. *Apthorp* 'take shame to himself' for pretending to answer an objection, without so much as saying a word to invalidate such pertinent and solid reasoning in support of it. I cannot suppose Dr. *Chandler* himself will think, that what is here said is 'powerfully offered;' if he should, without all doubt, the impartial Public will judge otherwise. He

He goes on to tell us of ‘successive proposals for American Bishops, made at different times, through a long course of years, by men of high rank and character in the church ; all which agree with what the answerer has avered.’ He likewise gives us at large ‘Bishop Butler’s scheme, as one ‘that might have peculiar weight with the Doctor ;’ and speaks of it as exactly similar to that in the answer to his observations.’ What is all this to the purpose ? We know, and the Doctor knew, there has long been a design to introduce Bishops into the Colonies, and that plans have been formed to accomplish this design. But should there have been a general agreement in these plans, they may be nothing more than the schemes of *private men* ; and this indeed is the truth of fact. They are not to be looked on as schemes set forth upon the foot of *proper authority*. The planners of them had no such authority ; and whatever they might intend, or pretend, if ever an Episcopate is authoritatively settled in America, it may be, for aught any or all of them can say, upon a plan very different from that which they have proposed. Mr. *Apthorp* is pleased to say of the proposed plan, ‘That it is such a simple and beautiful plan of the most antient and moderate Episcopacy, that it should, not only remove all the Doctor’s apprehensions, but the scruples of every rational and learned Dissenter against that apostolic form of government.’ Where does this writer find, in any of apostolic epistles, the model of an episcopate without any authority to govern the Laity ? Let him, if he can, produce a text, in any part of the new-testament, wherein *ruling the Clergy, in distinction from the Laity*, is made the proper work of Bishops. He would likewise do what

what was never done before, if he would point out that part of the christian word, where the Bishop's dioceses, in the 'most ancient times,' extended an hundred miles in breadth, and several hundred in length. Until he is able to prove, that such was 'the most antient Episcopacy,' no rational or learned Dissenter against the proposed plan, will entertain an opinion of it as, in any measure, agreeing with the 'apostolic form of government.' This Gentleman has not discovered here the most intimate acquaintance, with either the apostolic Episcopacy, or that which took place in the most antient times.

He goes on, 'Supposing this to be the real scheme, the Doctor owns that it sets the matter in a less exceptionable point of view, than he had seen it in before.' Very true; and I am ready to own the same thing. But this does not make the scheme unexceptionable. He now complains, 'The Doctor cannot forbear going fifty years back to ridicule some harmless, though ill chosen, phrases, in which the substance of it [the scheme] is expressed.' As he had occasion to speak of the Society's abstract, printed in 1715, in which, among other reasons for an Episcopate in the Colonies, 'the blessing all manner of people susceptible of such holy impressions as are made by the imposition of the Bishops hands,' is particularly mentioned; it will, I believe, be thought excusable in him, if he has called this a matter 'sublime, mysterious and sacred,' passing it over with nothing more than a contemptuous sneer. But, says this writer, 'He well knows, or easily may, that we ascribe no more efficacy to the laying on of Bishops hands, than his brethren do to the laying on of Presbyter's hands.' The Doctor could not possibly

possibly know this, because it is not the truth of fact. Mr. *Apthorp* must be very ignorant of the sentiments of Non-episcopalians, if he does not know, that we conceive quite differently of the laying on of Presbyters hands, from what many, at least, of the church of England do of the laying on of Bishops hands. Do Episcopalians never speak of an *indelible character* as impressed by the Bishop's hand in ordination? Do they never lead people to think, as if there was an instituted connection between the imposition of his hand in confirmation, and the bestowment of the Spirit in his gracious influences? These are the false and ridiculous notions they deride, not ordination or confirmation, meerly as such, by the laying on of Bishops hands. And, perhaps, ridicule is the fittest way in which such mysteriously sacred matters can be treated. Neither Dr. *Mayhew*, or any of his brethren, object to the performance of the offices of ordination or confirmation by persons of that order, to which Episcopalians conceive they are committed. But, says this writer, ‘ The Doctor thinks we are possessed sufficiently of the whole exercise of our religion, because our young people may be confirmed, and Clergymen ordained for us, and properly inspected afterwards ; provided they will all go from America to Europe for these purposes. Can he say with a good conscience, that liberty like this is all he should desire for himself, and his brethren ?’ And here he is intreated ‘ to read over some words of his answerer, to which he has made no reply’. The words are these ; ‘ The American Dissenters from our communion, would think it insupportably grievous to have no ministers, but such as received ordination in England or Ireland ; or

to be withheld from the use of any religious rite, which they esteemed as highly as we do confirmation ; or to have their church destitute of a super-intendency, which they conceived to be of apostolical institution. I should in such a case be a zealous advocate for them, as not yet enjoying the full toleration to which they had a right. And surely they ought to ask their consciences very seriously, why they oppose our application for such indulgence, as they would claim for themselves ; and whether indeed such opposition is not downright persecution ; and that in a matter merely spiritual, without the mixture of any temporal concern'. The reason why the Doctor made no reply to these words was, not because 'they admit of none,' but because they are quite beside the case in dispute. The American Non-episcopalians neither enjoy or desire to enjoy, any other liberty than to provide such Pastors, to officiate in such services among them, as they think are agreeable to the word of GOD. Such liberty is equally possessed by Episcopalians. If the other denominations more fully and conveniently enjoy the exercise of their religion, it is not in the least measure owing to their being favoured with greater liberty, but to their greater care of themselves under *that permission*, which is *equally granted* to all denominations. If there is any one *purely spiritual* privilege, which Episcopalians do not as fully enjoy as any of the other denominations, it is owing to themselves, and not to any want of liberty in this respect. Their liberty is precisely the same with the liberty of the other persuasions. Was it not, I should be as 'zealous an advocate for them,' as this Gentleman could be for us under like circumstances ; as thinking that

that they were hardly used. The true reason why Episcopalians do not AS FULLY enjoy the exercise of their religion, as the other denominations is, not because they are not possessed of equal liberty, but because they do not make the like full use of it. These other denominations would continue until dooms-day without Pastors to officiate in any religious service among them, if they waited for their mission from the *state* at home : Nor would they complain of this as a burden, much less an insupportable one. They are intirely satisfied, as they have the grant of liberty to provide for themselves the full enjoyment of all the spiritual privileges of the Kingdom of CHRIST. Episcopalians are equally partakers in the same granted liberty ; and they should be contented herewith, and not complain of it as an insuperable hardship, that the *state at home* does not furnish them with Bishops in order to the compleat exercise of their religion. Did christian churches in the first ages of the gospel, make such complaints ? If they might be permitted to provide spiritual officers for the spiritual services of christianity, it was all they desired ; and it is all that can reasonably be desired at this day. And such permission is as compleatly enjoyed by Episcopalians, as by any of the other denominations on the Continent.

Mr. *Apthorp* proceeds, ‘ The Doctor, still flying to ridicule in defect of argument, intimates, how much the Episcopalians in America need to be *well ruled and governed*—how much the Clergy need to be *united*, and reduced to *order*’. The Doctor did not undertake to argue upon these things, as is here suggested. He purposely avoided it, lest he should not ‘ express himself with quite so much gravity and solemnity’.

ty' as some might think proper. It is not therefore easy to account for this remark upon what the Doctor mentioned in transitu only, unless it was that occasion might be herefrom taken to tell us, 'that the American Clergy are unanimous in their wishes to be under the immediate inspection of Bishops resident among them; which concurrence implies quite the contrary to a present disorderly state of that Clergy'. That those among the Clergy, who petitioned for Bishops are 'unanimous' at least in pretence, in their wishes to have them, is not disputed; but that the whole American Clergy are thus unanimous is far from being a 'known' fact. No evidence has yet been given, that the Clergy, any more than the Laity, in those Colonies which are called Episcopal, are at all desirous of being under the 'immediate inspection of Bishops'; nor is it thought to be a fact capable of being evidenced. How far this may imply 'a present disorderly state of that Clergy', I leave with this writer to say. He adds, with reference to the American episcopal Clergy in common, 'they are, perhaps, as faithful to their trust, and as blameless in their manners, as any body of men in the christian ministry'. It would give me real and great pleasure, was I as fully satisfied of this, as this writer seems to be.

He now brings in the Doctor saying, 'great inconveniences are likely to follow from the sending Bishops to America'; and then answers, 'He says also, it is readily owned that our apprehension of what may possibly or probably be the consequences of it, ought not to put us on infringing the religious liberty of our fellow-subjects and christian brethren. Nay, he adds, neither have we any power to do so, if we were
unreasonable

unreasonable and wicked enough to desire it ; our charter granting such liberty to all protestants’. What now is the consequence of these concessions ? ‘ Therefore, says this writer, Bishops may, by that charter, settle even in New-England’. So purely spiritual Bishops might without it, or in any part of the christian world, in virtue of that liberty wherewith CHRIST has made the professors of his religion free. It follows, ‘ And if the having Bishops among them be part of the religious liberty of the Episcopalians, as it evidently is ; the Dissenters ought not to oppose it on account of apprehended consequences’. There is a great and wide difference (as has been abundantly proved) between purely spiritual Bishops, and such Bishops as are specified in the proposed plan. We make no opposition to Bishops that have ‘ authority altogether from CHRIST, and not the state’. If we oppose Bishops of a contrary species, we oppose no part of that episcopal liberty which is RELIGIOUS ; and should great inconveniences be likely to follow from the sending such Bishops, opposition to their mission would, on this account, be highly reasonable, and not the least infringement on RELIGIOUS liberty.

BUT, says this writer, ‘ What are the bad consequences apprehended ?’ He answers, ‘ Bishops, the Doctor tells us, are ambitious and unquiet’. In reply whereto he says, ‘ So are Presbyters, and all sorts of men too often.’ But this proves nothing, unless he could have said further, that their sphere of influence was equally extensive, in consequence of which there was equal danger, from their intriguing with great men at home, or with Governors and principal men here, of carrying into execution such schemes as might be greatly hurtful, both in a civil and religious

religious sense. It follows, 'The Doctor will own that Bishops are now, and long have been as quiet an order of men as any in the nation.' He will be far from owning this, 'if it be true, as many affirm [these are the Doctor's words, p. 64] that *high-church tory-principles* are lately *revived* in England, and greatly favoured by some, whose influence may go far towards bringing them into as much reputation, as they have been in disgrace since the death of Queen *Ann*.'

THE Doctor had said, 'Let us suppose, that Bishops are to be *at first* sent to America with such limited powers [as are mentioned in the proposed plan,] to reside in the episcopal Colonies, and to have no concern, but with Episcopalians. Have we sufficient ground to think, that they and their successors would, to the day of doom, or for a long time, remain contented with such powers, or under such limitations? In a word, that they would continue such inoffensive harmless creatures as this Gentleman supposes.'—To this the reply is, 'Who knows whether the New-Englanders will not hang Quakers and Witches again?' It is conceded, no one knows that they will not, should the proposed mission of Bishops take place; for, in England, where there is no complaint for want of Bishops, both Quakers and Witches have been hanged in much greater numbers than they ever were here. This writer goes on 'The Clergy of England are in general friends to religious freedom: The people of England, Whigs and Tories, are unfavourable to clerical power; and a far greater danger, than the Doctor's imaginary one, is that of their laying aside all regard to the christian ministry, and to christianity itself.' The Doctor himself, in answering a like reply of his Antagonist, fully answered what is here

here said ; though this writer, instead of attending to it as he ought, has only repeated, in effect, the same thing over again. I have nothing therefore to do here, but to quote the Doctor’s own words. Says he, ‘ All this being taken for granted, yet may not times alter, and administrations change ? Who knows what the next reign and administration may be ? or whether attempts towards an oppressive enlargement of power, may not be as much encouraged, as it is supposed they would be frowned on, during the present ?’ Mr. *Apthorp* says further, ‘ There never was so little prospect, that a spirit of religious intolerance would revive here,’ that is, in England. I heartily wish there was no reason to suspect the truth of what is here affirmed. He goes on, ‘ If it should, it might not extend to New-England—But even supposing it to reach thither, the effects would be very little by the circumstance of no Bishop being already placed in America.’—The Doctor shall speak for himself here also. Says he, ‘ We are certainly much more secure against such oppression in the absence of Bishops, than we should be if they were once fixed here. *Obsta principiis* was never thought an ill maxim by wise men,’ and so on, with pertinency, the best part of a page ; all which, this writer has been so wise as to pass over in silence. But, says he, ‘ The whole apprehension [of bad consequences] is groundless’. And why ? ‘ The English Dissenters, who have six and twenty Bishops established among them fear no harm from them. Why then should the New-England Dissenters fear any, if one or two should be established, with much less power, in one or two neighbouring Provinces ?’ It is more than this writer knows, that the Dissenters

ters at home 'fear no harm : ' or should this be true, it is far from being so that they suffer none. They now are, and ever will be, in suffering circumstances ; unless the establishment of the church of England is dissolved, or greatly altered from what it is at present. And there is nothing felt or feared by Dissenters at home, but we, in this part of the world, may feel, or have reason to fear, should the desired Bishops be sent to the Colonies. The paragraph we have been considering is thus concluded, ' So public a declaration as has been made of the model of Episcopacy, proposed to be followed in America, will itself be an effectual barrier against any undue extension of ecclesiastical power ; of which the Doctor affects to be so apprehensive, ' This being a meer naked, unsupported affirmation, nothing more is needful to be said upon it, than only to affirm the direct contrary, that it will not be an effectual barrier, and that the Doctor did not affect to be apprehensive, but really was so, and upon just grounds.

THE Doctor observed, ' If Bishops are sent to America, they must be well supported ; this is beyond doubt. By whom ? or by what means ? ' And here he largely argued to show it to be highly probable, ' that it would be, if not at first, yet in time, by a tax laid on the Colonies to this end. ' Among other things, he pertinently remarked, ' If Bishops were speedily to be sent to America, it seems not wholly improbable from what we hear of the unusual tenor of some late parliamentary acts and bills, for raising money on the poor Colonies *without their consent*, that provision might be made for the support of these Bishops, if not of all the church-clergy also, in the same way. ' To all

all which Mr. *Apthorp* is pleased to give us the following weighty answer, ‘If no proper maintenance can be found for them, he needs not be uneasy at the project of sending them; and that it is not to be at the expence of the Colonies, he has seen in Bishop *Butler*’s scheme, with which the others agree’ It is not possible any one should have a conception of the pertinency, force, and elegance of the Doctor’s objection, as set forth at large in his reasoning upon it, by reading only this cursory, slighty, and, I may say, trifling answer to it.

Among the inconveniences that might result from the appointment of Bishops in America, the Doctor mentioned these, ‘That, by the increase of the episcopal party [which might be effected by this appointment, and is doubtless one principal reason why it is so much desired] they might get a majority in our houses of assembly; that, in consequence thereof, the church of England might become the established religion of all these Colonies; that a sacramental test, or something like it, might ensue, to exclude Non-conformists from places, preferment, and civil offices, *as in England*; and that taxes might be imposed on us all in common, for the maintenance of these Bishops, and the episcopal Clergy’.—Upon these inconveniences the Doctor argued largely, closely, and cogently. What now says Mr. *Apthorp*? In taking notice of this objection, he does as he had all along done before, that is, contents himself with nibbling at here and there a sentence which he is pleased to pick out, without concerning himself with the Doctor’s whole reasoning in connection. Let us take a view of his reply. Says he, ‘The Doctor imagines, that appointing Bishops in America would probably
increase

increase the episcopal party there ; and then great evils might follow.' What a poor, lame, lank representation is this of what the Doctor had offered ! However, let us attend to what follows. ' I cannot discern in what other way it can increase their party, than by supplying them more easily with a competent number of ministers ; taking care that these ministers should be diligent and exemplary ; and promoting an early sense of piety among their young people, These are no evils.'—The Doctor never lisped a word in complaint of them as such. But surely this writer's knowledge of mankind is very scanty, if he is capable of ' discerning' no other ways, than those he has specified, in which the episcopal party might be increased. Would the glare of episcopal dignity have no influence upon some sort of persons ? Would the connection of American Bishops with those at home, and their power with great men there, have no effect upon the sons of this world, who might have in view this or the other post of honor or profit ? A variety of other ways might easily be mentioned, wherein the episcopal party might be increased—But I forbear. He goes on, ' The Doctor indeed says, that pretexts might easily be found for enlarging the power of these Bishops, and increasing the number.' The reply is, ' But enlarging their power would immediately raise a clamour that could not be withstood.' Is not this as good a reason, at least a very good one, why they should not be sent at all, unless with such powers as are ' altogether from CHRIST, not from the state ?' Should they be sent, would it not raise a clamour ? And if it could be withstood, it would not, perhaps, be with so much ease as some may be ready to imagine

gine. But 'if a few Bishops proved disagreeable, more would not be added.' This is more than this Gentleman knows, or has any authority to affirm. Nay, 'though they should prove agreeable and useful, more would be sent only to such Provinces as chose them.' Perhaps, by Provinces are meant the comparatively few Episcopalians that live in them; and by their choice of Bishops, their being contented with having them sent to them: In this sense, it may be true, 'more Bishops would be sent only to such Provinces as chose them'; but, in the common and ordinary sense in which these words are understood, it is not true, that even the first proposed Bishops would be sent, or chosen, by any Province on the Continent. It follows, 'In the short stay which one of them would choose to make in New-England, he would not bring over many persons to our church. And therefore how terrible things soever Episcopalians, if they should become the majority, may attempt and perform there, they will be almost, if not quite as likely to accomplish, without a Bishop among them, as with seeing one now and then.' If Bishops were sent, though New-England should not be, at first, the place of their residence, it would be the *diocese* of one of them; and though, when he came upon a visitation, he might 'chuse to make but a short stay,' he would, by reason of his superiority in dignity and influence, be able to effect more 'terrible things' than all the Episcopalians put together, should they be the majority. Most certainly, he would not be such a Bishop as is desired, if this 'majority' would be 'almost, if not quite, as likely' to accomplish their schemes 'without ever seeing him, as with seeing him now and then.' This

writer would make us believe, if Episcopalians, by becoming the majority, 'had power, there is no reason to think they would be oppressive; for they are not oppressive in the Colonies where they actually have it: Or that they would attempt, for they could not with any modesty, or any hope of success, such laws against the Dissenters, as the Dissenters have not attempted against them.' Is an establishment, obliging Dissenters to pay, in common with Episcopalians, towards the support of the church of England, no degree of oppression? Such an establishment has been attempted 'with success,' if not with 'modesty' in one or two of the Colonies, where Episcopalians are the majority;—Nay, even in New-York, where there are ten to one that are not Episcopalians, episcopal art and policy, if I have not been misinformed, has subjected one County to this same kind of oppression. So that, instead of there being no reason to think there would be such oppressive establishments in all the Colonies, there is the highest reason to think this would be the case, if Episcopalians should become the majority. It is added, if the zeal of the New-England Clergy threatens any danger, Bishops would temper it, as they have done in England, instead of inflaming it.' It would tend greatly to the ease of our minds, if this could be as strongly proved, as it is here affirmed. Bishops have not been remarkable, in any ages that are past, for 'tempering, instead of inflaming', a zeal in their Clergy that portended danger.

UPON the whole, it appears, that this writer had no good foundation for his hope, 'that the Doctor would, on considering further, endeavour to reconcile his Countrymen to the admission

sion of Bishops'; that is, such Bishops as the plan proposes should be sent to the Colonies. Far from being in the least disposed to this, he was abundantly confirmed in the reasonableness of what he had wrote to prevent such a reconciliation, by the weakness of this lame effort to remove away the objections he had made against the planned American Episcopate.

DOCTOR *Chandler* now appears again in person, and seemingly pleased, that the offered objections could, 'within a much smaller compass, be answered and confuted.' Without all doubt, was he to be the judge, the confutation would be accounted absolutely complete; but, it is to be remembered, not he, but the impartial Public are the determiners in this case: and, possibly they may think, the feeble attempt he has made to invalidate these objections, is rather a confirmation, than a confutation of them.

I COMPLAINED of the Doctor for giving us only a long string of needless questions, instead of good reasoning, in order to justify the proposed plan for an American Episcopate. This took up one paragraph. In the next, my demand was, 'What right have they to this Episcopate? How came they by it?' And here I was explicit and large in endeavouring to show, that they had no such right. What says the Doctor? He replies, 'I am unable to account for so great a confusion of ideas as discovers itself in these two paragraphs.' If the first of these paragraphs 'discovers any confusion of ideas,' it must be a confusion of them in his own mind, or in his manner of expressing them; for it was nothing more than a repetition of his own questions, with this application of them, 'Surely he could not imagine, that any man of
good

good understanding would be otherwise moved by them, than to wonder he should only harangue, when it was his business to argue !' As to the 'confusion' in the other paragraph, it is nowhere discovered, unless in what he has said upon it. And, in truth, his arguing here very evidently discovers, that his conceptions of it were indistinct, or rather that he did not understand it ; though it was expressed as clearly and fully as any thing that was offered on the controversy. Dr. Chauncy, says he, 'seems very strenuous to deny that the church of England in America has any right to the Episcopate proposed ; but then he declares himself perfectly willing we should have it.' It is impossible, if he had entertained in his mind a clear and just conception of what I had said, that he should affirm 'I had declared myself perfectly willing they should have the proposed Episcopate,' unless he had uttered a downright falshood. I challenge him to produce any sentence in this paragraph, or in any other part of my answer, in which this is declared either directly, or even consequentially. It is indeed a flat contradiction to all that I had said. What he means, in the following words, by my 'choosing, perhaps, that this Episcopate should be granted as a matter of favour, rather than of right,' is beyond me to investigate. I said not a word about 'favour' in this respect ; but confined myself wholly to the matter of 'right.' It must therefore be owing to some strange 'confusion in his ideas,' that he should go on, and inquire, 'What need is there of this distinction, and to what purpose will it serve, if it is not to operate against us ?' This is a 'distinction' intirely of his own framing. It never entered into my heart, nor is there a word contained

tained in this whole paragraph that could lead him to make it. It is to me altogether unaccountable, how he came to think of it. He proceeds, ‘Our claim is, that we may be upon an equal footing with the other denominations in America.’ I have more than once affirmed, and abundantly proved, in these papers, that they are upon this equal footing; and call upon him to prove the contrary. Says he, ‘In order to this, [our being upon an equal footing] it is necessary, that we should be allowed the enjoyment of our *ecclesiastical constitution* in the same compleat manner, as it is enjoyed by them.’ By ‘our *ecclesiastical constitution*,’ he must mean here the constitution of the church of England; but to enjoy this in as compleat a manner, as other denominations enjoy their’s, is not to enjoy it agreeably to the proposed plan, but to the utter subversion of it; as will presently appear. He goes on, ‘of our *ecclesiastical constitution* Bishops make an essential part, and therefore without an Episcopate we cannot enjoy it.’ Neither can they *compleatly* enjoy it with Bishops, unless they have authority over the Laity as well as Clergy; for such authority is an *essential* part of the constitution. Nay further, this constitution cannot be *compleatly* enjoyed without *spiritual courts*, and the exercise of episcopal authority in the *precise way and manner* that has been solemnly established by King and Parliament. The Doctor has here insensibly endeavoured to prove a great deal too much, unless he intended to give us a remote insinuation of what might be expected, should the proposed plan be complied with, namely, that the church of England was not yet in the full and compleat enjoyment of her constitution; her enjoyment must rise still much higher. He adds, ‘Our claim

claim is justified by the common principles of human nature, of the christian religion, and of civil society.' If so, the claim is as well founded as a claim can be. But what proof has he given us that their claim is thus founded? It follows in these most remarkable words, 'We call it a right because all good writers agree in calling a right thus founded by that name.' What is this to the purpose? Who ever questioned, whether a claim thus founded might be called a right? His business was to prove, that their claim, or right, to the proposed Episcopate was thus founded, that is, upon the principles he had before specified. But not a word is offered in proof of this. It rests upon nothing more than his naked affirmation. He says yet further, 'For words we do not contend. What we insist upon is this, that the church of England is, in all respects, fairly entitled to as full a toleration in the Colonies, as other churches in the Colonies enjoy. And it cannot be thus tolerated unless it be suffered to EXIST IN ALL ITS PARTS.' If the church of England cannot be FULLY TOLERATED in the Colonies, unless it is suffered to EXIST IN ALL ITS PARTS, it is at once evident, that we must have in America not only Bishops, but Deans, Prebends, Arch-Deacons, spiritual courts with their Chancellors, and the whole train of officers employed in managing that SPIRITUAL authority which is exercised over both Clergy and Laity: For these are PARTS of the constituted church of England. It is strange the Doctor, while arguing for nothing more than that limited Episcopate he had proposed, should endeavour to do it upon a plan that would make it reasonable, that the church of England should exist here IN ALL RE-

SPECTS

SPECTS, and IN ALL ITS PARTS, as it does at home. But he ought to know, that in order to this, something more than ‘a fair and full toleration’ would be necessary. There must be an ESTABLISHMENT, which he will not allow he ever thought of ; as we shall see presently. The plain truth is ; as it was ‘our business as opponents,’ we have shewn, that the Colony-Episcopalians are treated in precisely ‘the same manner’ with the other denominations—They are all, without exception, upon the same footing of liberty, in virtue of the granted toleration ; and if Episcopalians do not enjoy any spiritual privileges so fully as any of the other denominations, it is not owing, in the least measure, to the want of a PERMISSION herefor ; for the GRANTED PERMISSION is the same to all ; making no manner of difference between one denomination and another.

I HAD said, appeal answered p. 180, ‘If Episcopalians think Bishops, in the appropriated sense, were constituted by CHRIST, or his Apostles, we object not a word against their having as many of them as they please, if they will be content to have them with authority ALTOGETHER FROM CHRIST. But they both claim and desire, a great deal more. They want to be distinguished ‘by having Bishops upon the footing of a STATE ESTABLISHMENT’? I then went on to argue somewhat largely against their having a right to such an establishment. The Doctor replies, ‘Where did he learn that we want Bishops upon such a footing?’ and affirms, ‘That I could learn it, neither from the appeal, or from any thing that has been published on the side of the church ;’ yea, he solemnly declares, ‘I know of no such thing, I have seen nothing that has been

been written, since the reign of *Queen Ann*, either in England or America, in print or in manuscript, that 'indicates such a desire'. He goes on yet farther, and says, 'I have met with nothing in conversation with Clergymen or Laymen, in or out of convention, from whence I can learn or suspect, that there is an Episcopalian, within the British dominions, that aims at or expects an Episcopate here upon the footing of a state establishment'. The Doctor, when he wrote thus, must have had in his thoughts an establishment for the support of the episcopal Clergy, either superior, or inferior, or both. In this view, an establishment was not proposed in the 'appeal,' nor is it pleaded for in the writings on the side of the church that I know of; nor can I say, that it was ever mentioned by the convention: Though I am far from thinking it to be a truth, that there is no Clergyman or Layman, in the American Colonies, that does not expect and wish, that an establishment upon this footing, will be brought into event sooner or later. I said nothing about such an establishment. But an establishment, and a state one too, must take place, or the church of England here can never have the Episcopate that has been proposed and desired. The Doctor will own, the Episcopate that has been planned for the Colonies is widely different from that which exists at home. American Bishops shall have no authority over the Laity;—their spiritual courts must not be held in this part of the world;—and they themselves are to be confined in their power within certain prescribed boundaries. How is all this to be accomplished? Must there not be the interposition of the state? Can it be effected in any other

other way ? And if the state interposes to constitute a Colony Episcopate, it must be under their patronage, guidance, and controul, as to the exercise of its powers. And what is this, in real meaning, but an establishment ? The church of England, in this case, will be distinguished from all the other denominations ; and, instead of being only tolerated as they are, will be as truly, if not as fully, an established church here, as it is in Great-Britain. But Colony-Episcopalians have no right to be thus distinguished ; as was abundantly proved in answer to the appeal, to which the Doctor has said nothing by way of reply, for no other reason, it may well be supposed, but because he could not. If he had here pointed out, as it was his proper business to do, the way in which the Episcopate proposed in the appeal, and by the writers on the side of the church, could be carried into effect without a *state-establishment*, he would have said something to the purpose ; but, having wisely avoided this, we are left to think, the American Episcopate they have planned is virtually, and in reality of sense, the same thing with a planned episcopal establishment. It is to us inconceivable, how their desired Episcopate could, in any other way, take place in the Colonies. In vain therefore does he complain, that ' they are abused by petulant tongues and abusive pens for being charged with aiming at a state establishment.' We should feel ' remorse of conscience, if we did not without hesitation' object against the proposed Episcopate for this very reason, because, by aiming at it, an establishment of Episcopacy in America is equally aimed at. The impartial Public are to determine, not Dr. *Candler*, whether they are justly charged, or ' unwarrantably condemned.'

He still goes on, in his defence, a number of pages ; but, as there is scarce any thing in them that relates to the *grand point*, and nothing, so far as I am able to judge, of sufficient weight to call for particular notice ; if the reader will only compare what he has offered in these pages, with the answer to the appeal, I am perfectly willing, without saying a word more, to leave the dispute to the determination of his impartial judgment. But, at the same time, I would assure the Doctor, that his ‘fear,’ least he should have ‘somewhat broken in upon my repose,’ is entirely groundless. He may fondly imagine, he has ‘pleaded the cause he undertook’ with such superiority of good sense, and sound reasoning, as to give me ‘disturbance ;’ but he has been the occasion of no other uneasiness to me than that of disappointment ; for he has fallen much below my wishes as well as expectations ; not having wrote so as to give opportunity for a trial of strength. He has candidly excused my insufficiency, as it was my hard lot to prove, ‘that good is evil, and evil good ; that darkness is light, and light is darkness, which could not be done without ‘such a genius and abilities as are not to be found’. I wish I could make so good an apology for him. His task was easy. He had only to plead the cause of truth ; and yet, he has done it with so little appearance of ingenuous solid arguing, that, I fear, his cause will suffer in the opinion of all that are capable of discernment.

I INTENDED to have come to a conclusion here, by presenting to the reader, in one view, the sum of what has been said on both sides, that he might the more easily make a judgment in the case. But I must omit this, that I may have
room

room for a matter of much greater importance ; the treatment of the Presbyterian church at New-York, in relation to the charter they petitioned for, both to the government there, and to the King at home. And I the rather chuse to hold this up to public view, as it is an alarm to all the Colonies on the Continent, giving them solemn notice what they may expect, should Episcopalians ever come to have the superiority in their influence. Nothing has been offered, in a way of reasoning, against the planned American Episcopate, that carries with it such FEELING FORCE as the negative to the prayer of this petition, with the reasons upon which it is grounded.

THAT the reader may perceive the propriety of my introducing this affair, I would just remind him, that the Doctor, in his appeal, had spoken of the ‘ mildness, tenderness, and moderation of the English Bishops for a course of years past ;’ insomuch, that they had ‘ scarcely afforded an instance of reasonable complaint, especially to Dissenters :’ In answer whereto, he was told of the rejection of the petition of the Presbyterian church at New-York for a charter ;’ which was effected through the interposition, particularly, of the Bishop of London, occasioned, without all doubt, by ungenerous representations from Episcopalians in America.

As I am not, from personal knowledge, acquainted with this affair any more than the Doctor, what I propose is to hand to the Public, in an appendix, the clear, full, and yet concise, account of it, which has been transmitted to me from New-York : previously giving this intimation, that the facts, contained in the account to
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be exhibited, came with their proper vouchers, copies of the original papers, which would have been printed, but that they are most of them long; and it was thought, it would be too great a trespass on the readers's patience to call his attention to them. They may, however, be seen, should it be desired, either here or at New-York.

ERRATA.

P. 1. l. 17, for have r. what has—p. 9. l. 25, for could r. would—p. 12. l. 38, for ingenious r. ingenuous—p. 14. l. 12, for ingenious r. ingenuous—p. 48. l. 37, for wree r. were—p. 52. l. 12, after where dele of—p. 54. l. 18, for entertains r. entertain—p. 69. l. 12, for rectorship, r. deanry. p. 126. l. 33, for there r. here—p. 132. l. 26, for were r. was.

APPENDIX.

A P P E N D I X.

THE true history of the various applications of the Presbyterians of the City of New-York for a charter, and of their various disappointments, is succinctly this.

A number of Gentlemen purchased a lot of ground in 1719, for the erecting of a church to worship in, after the mode of the established persuasion in North-Britain. There was not then in this Colony, nor is there to this day, any general provision made by law, for the regulation of churches, or for the support of the Ministers of the gospel—It is therefore expedient in this Country, for the preservation of the temporalities of every church, and the maintenance of good order, that the congregation be incorporated—Charters for such purposes had been granted to the low Dutch, and episcopal churches; and the Colony being peopled from Scotland as well as England, the Scotch founders of the Presbyterian church in New-York, thought they had reason to hope government would not be less favourable to them, than to the Emigrants from South-Britain; and could not imagine that the sons of the church of Scotland, united to England by act of Parliament, and the ties of allegiance as natural born subjects, were not to have equal countenance, with those of the foreign reformed church of the united Netherlands, between which and the church of Scotland, there is no essential disparity, and very little even in point of meer form. With confidence therefore they presented a petition to Col. Schyler, who commanded in chief in 1721, for letters of incorporation. The Episcopalians opposed the grant, though they were themselves then just emerging from their obscurity; for, at that time, the low Dutch congregations figured

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as the first churches in Town, and are still the most numerous, though many of their richest families are gone off for the sake of the language, to the English churches. When Governor *Burnet* arrived, the Presbyterians renewed their attempt, and the vestry of trinity church their opposition. They were heard against the petition, and to the scandal of the council-board were indulged in their contemptible narrow minded bigotry. The Governor, though favorably inclined to his countrymen, was unwilling to proceed without direction from home—he wrote to the board of trade in 1724, and their Lordships consulted Counsellor *West*, who subscribed an opinion in the following terms.

‘UPON consideration of the several acts of uniformity that have passed in Great-Britain I am of opinion, that they do not extend to New-York, and consequently an act of toleration is of no use in that Province ; and therefore, as there is no provincial act for uniformity according to the church of England, I am of opinion, that by law such patents of incorporation may be granted as by the petition is desired.

Richard West, Aug. 20. 1724.

No charter could however be obtained, and discouraged by successless solicitations, the congregation for the preservation of their estate, vested it in March 1730, in the general assembly of the church of Scotland, who still hold the fee, but have issued a declaration continuing the application of it, to the pious uses, for which it was originally purchased.

NOTWITHSTANDING all opposition, the Scotch church flourished under the long and laborious ministry of the Rev. Mr. *Pemberton*, who settled here in 1727 ; and when the Lutherans applied for a charter to Lieutenant Governor *Delancy* in 1759, the Presbyterians made a third application—The Lutherans were encouraged by gentlemen then in the council, who promised to befriend them ; and the Presbyterians by favourable expressions from the Lieutenant Governor, who had frequently declared his abhorrence of the former opposition as illegal and unreasonable ; and when the petition was preferred, he received Mr. *Bostwick*, the then Minister, and his Elders and Deacons, politely, and professed his

his readiness to grant their request, if the Council would concur.

MR. *Smith*, since one of the Judges, was one of the board, when the petition of the Presbyterians was read, and referred to a committee; but no opportunity was given for a trial of Mr. *Delancey's* sincerity: for Mr. *Smith*, the only Non-episcopalian member, was chosen chairman of the Committee, and was unable to prevail upon the rest of the council to meet; and, if he could, would have lost his own vote by being in the chair.

OBLIGING the Lutherans at that time, if any such intention there really was, would have discovered a partiality too barefaced; and therefore, while the Presbyterians petition was neglected, that of the Lutherans was slyly pretended to be put in a way for obtaining the royal order from home; and thus the council were to be behind the curtain, and avoid popular censure.—It so happened however, and perhaps by intrigues from this quarter, that the Lords of trade could not see it expedient to advise the gratification of their request; and accordingly a letter came from their Lordships to Mr. *Golden*, which cut off the reasonable expectations of that society of loyal Protestants.

THE Presbyterians had experienced many inconveniences for want of a charter; and though the just, and generous administration of Sir *Henry Moore*, prompted them to make a fourth attempt, yet upon a doubt now started, whether his commission authorised him to grant incorporating patents, and from a want of confidence in his council, it was thought most prudent to lay the case, of this distant dispersion, of the church of Scotland, before his Majesty—A petition was accordingly prepared, and transmitted with a draft of the charter desired in March, 1767.

THE negotiation of this business was trusted to the late Dr. *Samuel Chandler*, and Mr. *Debert*; but it fell solely upon the latter, Dr. *Chandler*, dying about the time of the arrival of the papers in London. The Earl of Dartmouth, so renowned for his catholicism, and readiness to promote the interest of our common christianity, then presided at the board of trade, and entered

tered fully into an opinion of the reasonableness of the request, and advised Mr. *Debert* to put the petition into the King's hand, before the co-operation of certain friends, whose aid was asked, could be obtained.

His Majesty was pleased to lay the petition before the Lords of the privy council, and to refer it to the board of trade. The Lords Commissioners for Plantation affairs suspended a report, until they had an answer, from Sir *Henry Moore*, to a letter they wrote to him on the 29th of July, 1766.

THIS letter was accompanied with a copy of the petition and the draft of the charter.—They were all communicated by the Governor to his council; and on the 17th of July, 1767, the petitioners offered to attend the call of the board, for the support of their allegations, by a petition which was that day read in council, and left with their clerk, for the use of the committee.—A few days after Mr. *Horsmanden*, as the oldest member of the board, was waited upon to appoint a time to receive a request for this purpose, but declined it.

No report was delivered until the 15th of April, although the letter from the Lords of trade arrived here on the 4th of November preceding, and there were many intermediate meetings of the council. I believe the minutes will prove that the members met every week.—At one of these meetings, in the latter end of March, the Chief Justice was called out, and in answer to an intreaty for a speedy report to the Governor, said with tartness ‘*That the matter need not be pushed, and that he wished the government had not troubled them with the petition*’. A Gentleman took the liberty to say, that all the Lords of trade required was to be informed, whether the allegations were true; to which he replied, ‘*Of that there is no doubt.*’

THE report appears, however, by its date, to have been finished about that time. We do not learn, that the committee were waited upon *now* by the vestry of trinity church, nor was it necessary, as their church wardens were of the council. Mr. Chief Justice was one, and Mr. *Reade* the other, and as chairman of the committee had the honour to make their report.

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That it was not earlier delivered, may be imputed to a desire to render the petition abortive, or to the then ticklish state of things, a dissolution of the assembly in pursuance of a septennial act being at hand, and *James Delancey* named as a candidate for the City of New-York, who had two uncles in council, zealous for the public confidence, and interested in retarding a report which would naturally give offence; but the Governor's importunity forced them to speak out.—It does not appear that there was a single member dissenting to this report.

THE petitioners asked for a copy on the 10th of April, 1767, but this request was denied, and by this means their adversaries had frequent opportunity for *ex parte* representations against the measure, in a course of private correspondence; which was doubtless improved by the Clergy, and the draftsmen who fabricated the report.

SIR *Henry Moore* lost no time in transmitting it.—The petitioners (who one would imagine had a right to be heard) were ignorant of its contents, and under all possible disadvantages; nor could give any futable directions to their Agent.—Whether the council kept the secret from the Episcopalians without doors, judge you. The Bishop of London, notwithstanding the boasted moderation of the order, appeared twice to oppose the petition before the Commissioners for trade and Plantations, as though the grant of the privilege, of securing a house set apart by Protestants, worshipping according to the usage in North Britain, was repugnant to the benevolence enjoined by the gospel of CHRIST: and though Lord *Clare*, whose zeal for liberty, and the rights of private judgment, may be argued from a well known event in the history of his life, was then premier at the board of trade, a report was made to his Majesty, which soon after issued in a final rejection of the petition. In this report, the question, Whether his Majesty, consistently with the obligations he was under by his coronation oath, founded on the act of the fifth of *Queen Ann*, entitled, 'an act for securing the church of England as by law established,' could grant the requested charter, being left undecided; the

report was, it would be 'inexpedient, upon the principles of general policy, to give the Presbyterian church of New-York any other privileges than it is entitled to by the law of toleration.'

WHATEVER liberties the people of England may think fit to take at this day, in remarking upon the acts of their Sovereign, the Americans conceive themselves bound to speak on such occasions, with the most profound deference. The light, however, in which his servants have thought fit to hold up the request of the Scotch church of New-York, every man may nevertheless consider and animadvert upon with some freedom. They are answerable to the whole world for their conduct; and have proceeded upon a principle, that deserves the consideration of all the Colonies. Nothing has contributed more to the acquisition and cultivation of these essential parts of the Empire, than the reasonable and well policed assurance we have had for free indulgence in matters of religion: And a repugnant spirit will be as ruinous to our peace and prosperity, as it is disgraceful to a Gentleman, and inconsistent with religion and philosophy, freedom of enquiry, and human felicity. We have seen an A---m-f-----n of corrupt and dissolute M-n---rs, mercilessly grasping at our liberties and estates; and it is some consolation, that our disappointment in a request friendly to the rights of conscience, may be attributed to men, whose influence at the court of a good King, will probably very soon be at an end.

I ONLY add, that although there have long since been petitions preferred *here*, by the French Protestants, and the Low Dutch churches of Orange Town, New-Hempsted, Marble Town, Bodchester and Wawarsing, nothing final is determined upon them; while it is the usual practice, to grant charters to the episcopal churches without the least hesitation. It is not long, since the little congregation at Albany was incorporated with power, to hold an immense revenue. Another patent is issued to provide for Clergymen's widows, by an income of many thousands per annum; and at this very juncture the Society for propagating the gospel, though restrained from taking real estates at home, are asking for grants of the crown lands here in mortmain for the episcopal churches, to the amount of

of thousands of acres. In some instances they have been gratified already. These facts are mentioned, to shew the spirit of the opposition to the petitions of the non-episcopal churches, who, instead of soliciting for ample endowments, desire nothing more than *purchased* estates, barely sufficient for the support of the gospel; and to justify our fears that the present struggles of the Missionaries and others to introduce Episcopacy into America, originate from ambitious designs for establishing an opulent hierarchy in this Country, with prelatical distinction and power.

THE reader will not, I trust, be out of patience, if he is detained, while I *contrast* the above account with an *act* of the *Massachusetts-government*, conspicuously exemplifying that candour, fairness, and impartial equity in *Non-Episcopalians*, which were so remarkably wanting in those of the contrary denomination, with reference to the affair that has been just related.

THIS *act*, having had the ROYAL SANCTION, without the least obstruction from the flimsy pretence of 'a breach of the coronation-oath,' or a 'violation of any acts of uniformity,' or its being 'inconsistent with sound policy,' has, from the 28th of the reign of George the 2nd, been a standing law of this Province.

It was occasioned by a motion made in the house of representatives, in behalf of the Pastors and Deacons of the church to which I am related, that they might be strengthened in their endeavours to secure the payment of an annuity, given to them by will, out of the rents of a valuable farm, to be by them yearly disposed of forever for the benefit of a well-disposed, and promising, but needy, student at *Harvard-College*, in Cambridge. It was at once thought, that this was a matter of common concern; and, accordingly, an *act* was prepared, and passed by both houses, (in which, unless we should except one or two, there were no episcopal members) and readily signed by the Governor; taking in all Protestant denominations, EPISCOPALIANS by name: And the whole was done of their own meer motion, under the influence of candor, honour, and a becoming sense of the regard that ought to be paid to the rule of right, without partiality. Episcopal applications were not needed, nor were they
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made. The act, wherein it is necessary it should be recited, is as follows,

WHEREAS many grants and donations have heretofore been made by sundry well-disposed persons, in and by such expressions and terms as plainly show it was the intent and expectation of such grantors and donors, that their several grants and donations should take effect so as that the estates granted should go in succession: But doubts have arisen in what cases such donations and grants may operate, so as to go in succession:

For ascertaining whereof:

Be it enacted by the GOVERNOR, COUNCIL, and house of REPRESENTATIVES, That the Deacons of all the several Protestant churches, not being episcopal churches, and the *Church Wardens* of the several episcopal churches, are, and shall be, deemed so far *bodies corporate*, as to take in succession all grants and donations, whether real or personal, made either to their several churches, the poor of their churches, or to them and their successors, and to sue and defend in all actions touching the same; and wherever the Ministers, Elders or Vestry shall in such original grants or donations have been joined with such Deacons or Church Wardens as donees or grantees in succession, in such cases such officers and their successors, together with the Deacons or Church Wardens, shall be deemed the corporation for such purposes as aforesaid. And the Minister or Ministers of the several protestant churches of whatever denomination, are and shall be deemed capable of taking in succession any parsonage land, or lands granted to the Minister and his successors, or to the use of the Ministers, and of suing and defending all actions touching the same; saving that nothing in this act shall be construed to make void any final judgment of any court of common law or Judge of probate; saving also, that no alienation of any lands belonging to churches hereafter made by the Deacons without the consent of the church or a committee of the church for that purpose appointed, or by Church Wardens without the consent of the Vestry, shall be sufficient to pass the same. And that no alienation hereafter made by Ministers of lands by them held in succession shall be valid any longer than during such

such alienors continuing Ministers, unless such Ministers be Ministers of particular Towns, Districts, or Precincts, and make such alienation with the consent of such Towns, Districts, or Precincts, or unless such Ministers so aliening be Ministers of Episcopal Churches, and the same be done with the consent of the Vestry'.—

HAD *Episcopalians* at New-York been in the exercise of like candor and impartiality with *Non-episcopalians* in this Province, their Presbyterian brethren would have met with no difficulty in obtaining, from the Government there, the charter they desired : Nor, had they sent no ungenerous unfriendly representations to dignified Clergymen at home, is it in the least probable the KING would have rejected the petition they made to him. As there was no *episcopal* opposition to the *Massachusetts act*, it readily obtained the KING's fiat. And there is no reason to think, but he would as readily have granted the *charter* petitioned for, by the New-York Presbyterians, as it meant precisely the same thing with the *Massachusetts-act*, had not episcopalian Yorkers, in council, or out of council, or both, transmitted such illiberal accounts, to great men in England, as excited their zeal, and urged them on to endeavours to bring this petition to naught.

It is to be hoped, the generous candor, and impartial justice, exemplified by the non-episcopal Massachusetts-Province, will have some good effect upon Episcopalians in the other Colonies. It is powerfully adapted to such a purpose ; and cannot well fail, if duly considered, of putting to shame that narrowness of spirit, that bigotry of sentiment, and party-partiality, which are inconsistent with a freedom in doing to others, as we would they should do to us. It may reasonably be expected, the noble example of undistinguished candor and goodness, that has been brought to view, will engage the New-York Episcopalians, from a sense of honour, friendliness, impartiality, and justice, heartily to join with the Presbyterians there in endeavours, that they may be put upon the same equitable footing with themselves, by being favoured with a charter of incorporation for the temporalities of their church. Unless there should be the discovery of such a temper and conduct

duct, in vain it will be to expect, that our fears, respecting the proposed American Episcopate, should be silenced. If Episcopalians of inferior station, and comparatively small importance, can, by handing accounts to dignitaries at home, effect such mischief to the other denominations, what may not be feared from the influence of Bishops, residing in the Colonies !

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